

القرآن الكريم
وَمَا لِلَّهِ هُوَ الْعَلِيمُ

THE
ASCENDANT QUR'AN
Realigning Man to the Divine Power Culture

VOLUME 7
Al-Nisā':36–86



Muḥammad Ḥ. al-Āṣī



In the Name of Allah,
the Mercy-Giving, the Merciful

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THE INSTITUTE OF CONTEMPORARY ISLAMIC THOUGHT
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Allah (ﷻ) says in His noble Book,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

“Verily, Allah and His Angels send salutations on the Apostle.
O You who are firmly committed [to Allah], you too [must]
send the most worthy salutations and blessings upon him.”
(Sūrah al-Aḥzāb:56)

In launching this *tafsīr*, we beseech Allah (ﷻ) to bless His final Messenger, Muhammad (ﷺ), all the Prophets (ﷺ) who preceded him, and all those who, despite great difficulty and sacrifice, sincerely follow in their footsteps from the *ṣāliḥīn*, the *ṣiddīqīn*, the *shuhadā'*, and the *marḥūmūn*. We also beseech Allah (ﷻ) to bless and amply reward those who have helped in the publication of this *tafsīr* in whatever capacity.

— The Institute of Contemporary Islamic Thought

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Publisher's Foreword

The Qur'anic message can only be understood properly if the reader is cognizant of the context in which the revelations occurred. This *sūrah* was revealed between the third and fifth year after the Hijrah, when the Messenger of Allah (ﷺ) was forced to migrate from Makkah to Madinah. Thus the social and political environment of Madinah must be borne in mind when considering the contents of this *sūrah*. While a sufficiently large number of people from the two dominant Arabian power factions of Madinah — Aws and Khazraj — had accepted Islam in these initial years, the vast majority were still driven by partisan tribal associations and the customs that had accumulated to bolster this posture. The Messenger of Allah (ﷺ) and the early Muslims did not face as much trouble from any of the indigenous Arabian tribes in and around Madinah as they did from the three Jewish tribes residing there. Though their numbers were relatively small, the Jewish power bloc wielded considerable influence through its financial and business clout in the small oasis town. This part of the *sūrah* deals with social relations on a general level, but more particularly, it lays out the peculiar Yahūdī character and

attitude toward the divine message, its bearer in the Messenger of Allah (ﷺ), and by extension the community of committed Muslims. The education provided by these *āyāt* is important because the “chosen” or the “elect” attitude that is responsible for a public policy of segregation (apartheid), a social attitude of exclusivism (racism), an economic doggedness toward wealth polarization (capitalism), and a foreign conduct of occupation (imperialism) is still with us, and will not go away until the Muslims assume their public responsibility with this Qur’an as their reference point.

Soon after creation, when Allah (ﷻ) ordered Ādam and his wife Ḥawwā’ (ﷺ) to leave Paradise and descend to earth, He promised to send them guidance so they could most judiciously manage their affair on earth (2:38). As part of that promise, divine revelation continued to guide the extended progeny of Adam (ﷺ) — the human family — through the agency of Allah’s Prophets (ﷺ). With the advent of Muhammad (ﷺ), the final Messenger of Allah, who was sent to all humanity, Allah (ﷻ) in His infinite wisdom determined that human beings had now collectively, socially, and morally progressed to a stage where they were ready to receive the completed message and live by it. The noble Messenger (ﷺ) received this final revelation from on high over a period of 23 years. As the *āyāt* were revealed, initially in small clusters and later in larger segments, they were communicated to the people, leading to the emergence of a core group around the Messenger of Allah (ﷺ). Allah (ﷻ) conferred on this group the designation of *al-ladhīna āmanū* — the covenant-bearing Muslims — to reflect His approval of and express His loving care and compassion for them. By the end of the Muhammadi prophetic mission, this committed generation of covenant-bearing Muslims, who lived in accordance with divine commands, had evolved into the finest, most principled advocates for social justice on earth. Hence, they together are considered to be the most outstanding generation that humanity has ever produced.

Qur’anic revelations often occurred during charged moments in Islamic history to provide guidance to pressing problems facing the Muslims. There are those Islamic scholars and thinkers who make a legitimate case for the Qur’an existing long before its reve-

lation in the time of the Prophet (ﷺ) in the Arabian Peninsula. Thus the order and the fact of the events and circumstances that occurred within a certain ambiance, spurring the revelation of a certain piece of the Qur'an, were all managed by the Creator Himself in order to bind each *āyah* and each *sūrah* to a specific or a general context. At times, there were challenging circumstances for which Muslims needed answers in order to remain in conformity with Allah's (ﷻ) commands. The *sūrahs* revealed in Madinah generally dealt with such issues.

Sūrah al-Nisā', the fourth *sūrah* of the Qur'an, deals with family, community, and social life. The early part of the *sūrah* addresses issues related to husband-wife relations and their joint responsibilities toward one other; what the meaning of a strong and productive family unit is; how to extend the emotional and financial support of a family to the less privileged members of society, such as widows and orphans; and how to justly bring future generations into the emotional and psychological security of a family circle through the rules of inheritance. The *sūrah* then moves on to deal with the broader aspects of community life and how to develop a social persona. Since the Muslims were part of an *ummah* that still largely retained *jāhili* customs based on tribal or clan affiliations, Islamic teachings often came into conflict with the old ways. The Qur'anic discourse guided the Muslims on how to deal with such delicate situations, particularly those affecting members of the family, or neighbors who adhered to a different value system. Two power constituencies in particular harbored grudges and ill will against the early Muslims and their impeccable leader when this *sūrah* was revealed in Madinah. The first of these, the Yahūd, who were (and are) the generational, compulsive, and incurable problem to revelation's adherents, provided the necessary rationalizations and public support for the second, the *munāfiqs* — a circumstantial problem coming from a group of psychological schizophrenics who come out of the woodwork whenever the Muslims begin to dominantly exercise power in society.

Islam came to guide humanity through its wayward journey in this world. It, therefore, deals with real-life issues and provides

guidance on how to address them. Thus, when the Muslims suffered a serious reversal in the Battle of Uḥud, resulting in the martyrdom of nearly 70 companions of the Prophet (ﷺ), this left a large number of widows, orphans, and injured soldiers in a Muslim community that was still a minority in Madinah, numbering perhaps no more than a thousand out of a total city population ranging between 5,000 and 10,000. The *shahādah* of 70 companions left no family in the fledgling Muslim community unaffected by the scars of battle.

Before the advent of Islam, widows were mistreated and relatives or even powerful strangers in society usurped the orphans' wealth and property. Islam brought an end to such injustices. Allah (ﷻ) instructed the Muslims in how to care for widows, orphans, and the perpetually underprivileged. Their social, biological, and other needs were addressed in a manner that protected their dignity and honor, all within a nurturing and loving family environment. The long-established practice of the rich and powerful suppressing and exploiting the poor was replaced by humane Islamic principles of caring and sharing based on compassion. Regrettably, even though Islam has laid down specific rules on how to end such practices, the exploitation of the weak underclasses continues to this day, largely because today's Muslims have ceded the public space to the predatory regime of capitalism buttressed by the agnostic "deliberative" mechanism of democracy. That some Muslims also indulge in such destructive social behavior does not excuse them; they will be held accountable on the Day of Reckoning even if they escape punishment in this world.

Sūrah al-Nisā' provides guidance on how to overcome weaknesses in human character, particularly in the removal of any traces of *jāhiliyah*. This was done in early Islamic history by systematically and incrementally excising such practices from the body politic of the nascent Muslim community through the socialization of a public moral posture that became the basis of a legal system. A cohesive community anchored in divine guidance was forged to confront the many challenges that accrue from the mismanagement and the narcissism of the 1%.¹ Those formative years are a

model for Muslims today and will continue to guide future generations of Muslims until the end of time.

After addressing family issues at the beginning of this *sūrah*, Allah (ﷻ) continues with divine instructions to *insān* — the generic man inclusive of both genders, designated by Allah (ﷻ) as His *khalīfah* (trustee) on earth — about broader human relations in society. The issue of putting individuals, members of a family, neighbors, communities, and societies back together again is addressed in detail. All this, however, can only be fulfilled within the framework of *īmān*, a rational commitment to Allah (ﷻ) — His presence, His instructions, His commands, and His counsel — that begins in the mind and settles in the heart as a conviction, leading thereby to transformational behavioral changes. *Insān*'s personal moral commitment to his Creator and Sustainer can never be complete unless he takes it into the contentious social domain and engages in a lifelong struggle to convince others to adapt to Allah (ﷻ) and finally be free of any subservience to the self-possessed human rivals to His power presence.

As the divine Book of guidance, the Qur'an also addresses in this *sūrah* and others (*Sūrah al-Isrā'*, *Sūrah Luqṣmān*, and others) the obligations of children toward parents. How many sleepless nights have parents spent to ensure their children are comfortable and their needs looked after? In infancy, children need help; parents provide it unreservedly, sacrificing their own comfort. When parents grow old, children are expected to reciprocate the kindness by providing material and moral support. Such help should not be offered grudgingly because in old age, parents become infirm and may need physical, emotional, as well as financial assistance. Islam makes it incumbent on children to look after their parents, not abandon them in old people's homes as is done in Western materialistic societies, where a person who can no longer produce has altogether lost his human value, and thus must be caged in some disconnected institution away from the rest of society. When children are socialized to be kind and considerate to their parents as an emotional compensation for the care they received in their helpless years of infancy, they learn valuable lessons about extending a hand

of comfort and solicitude to those in society who need help (because those people may have contributed to the security of the child's family in a way that is unknown or unfathomable to the child, but is only possible in a cohesive society), and they learn how Allah (ﷻ) has integrated His care for humanity in a *sunan* that integrates all members of society, regardless of wherewithal, into the emotional security of the extended human family. The *sūrah* makes this point very clear. It is even more powerfully captured in *Sūrah al-Isrā'* where Allah (ﷻ) says,

For your Sustainer has ordained that you shall conform to none but Him [Allah]. And serve [your] parents superlatively. Should one of them, or both, attain to old age in your care, never express annoyance to them or scold them, but [always] speak to them with reverent speech, and spread over them humbly the wings of your tenderness, and say, “O my Sustainer! Bestow Your grace upon them, even as they sustained me when I was young” (17:23–24).

That is, one of the measures of a Muslim's *ibādah* to Allah (ﷻ) is his care for his parents. Fortunate indeed are those who have the loving hands of parents over their heads.

This *sūrah* also warns against getting puffed up if one acquires wealth or high status in a life that is unfortunately, but nonetheless frequently, measured by material grades. Oblivious of the reality that whatever material possessions one has acquired are a gift from Allah (ﷻ), a person may get carried away, thinking his fortune to be the result of his own effort or inherent superiority. This is the Iblīsī mindset (Iblīs claimed “superiority” because he was created from fire while man was created from dust) that undermines human-to-human relations. Race, color, social status, or geographic origin becomes the basis for division and undermines human interaction and peace. Arrogance degrades the human personality and turns it into an exclusivist entity while Allah (ﷻ) wants His servants to be inclusive social beings so that the bounties He has

bestowed upon them can be shared with those who are less fortunate, **“And those in whose wealth is a recognized right for such as ask [for help] and such as are deprived [of what is good in life]...”** (70:24–25). Thus, the love and care that circulate in a family are extended to total strangers by virtue of their being part of the broader humanity. This is the message that is so eloquently and powerfully conveyed in this *sūrah*.

But Allah (ﷻ) also warns the Muslims against being blind to the machinations of their enemies because these are first and foremost the enemies of Allah (ﷻ). If they cannot be friends of Allah (ﷻ), when none else is more worthy of their friendship, how can they be friends of committed Muslims? This is what the noble Messenger of Allah (ﷺ) and his small group of companions faced in Madinah. True to their vain and egotistical character, the Yahūdī chiefs ramped up their hostility against the final Messenger of Allah (ﷺ), as they had done with other prophets sent to them, even though he tried unsuccessfully to cultivate friendly relations with them. He invited them to al-Masjid al-Nabawī and held discussions with them to persuade them to accept the message of Islam, which came from the same divine source as their own books. The Prophet's (ﷺ) advent was foretold in their books and they knew he would appear in this area, hence their settlement in Madinah and the surrounding areas. Based on their designation as Ahl al-Kitāb (People of the Book), he conferred special status on them by inviting them as the only non-Arabian signatories to the Covenant of Madinah, but their narrowminded elitism fed by their “chosen-people” complex prevented them from appreciating the sincere gestures of friendship extended in their direction. They preferred to align themselves with the Makkan *mushriks* and the local *munāfiqs* rather than the noble Prophet (ﷺ), the bearer of Allah's (ﷻ) last and final message. Their mischievous behavior is exposed in this *sūrah*, as indeed in other *sūrahs* of this exquisite Book, and Allah (ﷻ) provides instructions on how to manage this transcendental Yahūdī problem.

Human beings can only become social beings if their lives are lived in conformity with the commands of Allah (ﷻ), in total obe-

dience to Him. When Allah (ﷻ) becomes central to human affairs, then tranquility, peace, and concern for the “other” will become central to human engagement and contact. This cannot be achieved if humans set up rivals with Allah (ﷻ). By elevating in importance and obedience man-made laws above divine laws, people are guilty of *shirk* — human competition with Allah (ﷻ) in the area of dominion (ownership and the rules that apply to distribution and profusion) and governance (translating a moral reference point into a legal system). Only He is the lawgiver, no one else. Unless human beings internalize this fundamental point and behave accordingly, they will be guilty of creating peer relationships with the Almighty and the All-Knowing, and this is the primary reason for all the suffering, death, and destruction in the world today.

Regrettably, man has set himself up as a contender to Allah’s (ﷻ) power (*nastaghfir-allāh*); laws are made based on the likes and interests of man at any given time. In reality, only a tiny elite or oligarchy has usurped all the power and resources, and by virtue of acquiring copious wealth, they manipulate the legal and military levers of power to further enrich themselves while impoverishing the already poor multitude. This would not be possible if divine laws governed society because everyone would be dealt with equally, and the distribution of power and wealth would be the right of those who do not have, while not being a favor done by those who have. Allah (ﷻ) has no favorites but under man-made laws, the rich can hire the best lawyers to subvert the legal system, purchase the best democracy that money can buy, and subsidize a national military to secure, under force of arms, their ill-gotten gains. Rampant and global injustice and oppression come from a human power culture that has institutionalized the corrupt and unjust exercise of power by disseminating a false social narrative about the way things are, only achievable by foreclosing on revelation as a measure of human performance.

When the legitimate needs of the vast majority are not met, some are forced to turn to other (unsavory) means to fulfill them. Instead of recognizing the inherent injustice of the system that

leads to impoverishment, the powers that be institute increasingly oppressive laws to further punish an already worn-out people. In the US, for instance, an estimated 2.3 million prisoners fill the so-called correctional facilities. Were it not for the Department of Homeland Security, the Department of Corrections would be the fastest growing government agency. This is the highest number of people imprisoned anywhere in the world, surpassing even the number of those incarcerated in China, with its 1.2 billion population. The US is not a poor country; at \$15 trillion, its Gross Domestic Product (GDP) is the highest in the world. This wealth, however, is concentrated in the hands of a tiny minority — the 1%, or even less — while ordinary people are left to struggle for survival. This is the direct result of man-made laws. Not a dissimilar situation existed at the time of the noble Messenger (ﷺ) when the rich exploited the poor and the weak, albeit not in as sophisticated a manner as today. Hence it is not surprising that those with vested interests most vehemently opposed the message of Islam delivered by the Messenger of Allah (ﷺ). The same clique of people, by manipulating the weak-minded to create hate films and derogatory cartoons under the cover of free speech, is trying to denigrate and destroy the character and person of the Prophet (ﷺ) today.² Despite having control over the wealth, the media, and the militaries of the world, this 1% is so insecure that it feels threatened by the danger of the Muslims converting their religious attachment to Muhammad (ﷺ) to the more consequential political attachment to Muhammad (ﷺ). Would that this happened en masse in our lifetimes.

The Qur'anic message, while emphasizing brotherhood and establishing an environment of caring and sharing, also commands Muslims to be ready to defend their rights including taking up arms against the *ṭāghūt* and other oppressors. Muslims are not told to be pacifists; they must not initiate hostilities — no preemptive strikes or wars of convenience are permitted to Muslims — but they are given permission to defend themselves and others who are oppressed, their *dīn*, and their honor by taking up arms. Muslims must not show weakness in the face of external or internal threats

or aggression. It was this vigilance that enabled the early Muslims to survive against great odds. These lessons in the *sūrah* are a comprehensive guide to life. If Muslims internalize them, they would be able to achieve the public respect and reverence that are their due as bearers of Allah's (ﷻ) covenant and final message.

As with all previous volumes, this volume also has been edited by Br. Afeef Khan with great diligence and care. He has clarified many concepts and ideas that may otherwise have escaped the attention of some readers of Imam Muḥammad al-ʿĀṣī's *tafsīr*. A good editor is able to foresee how to read the author's mind and connect the message more fully with readers. Br. Afeef Khan has done this admirably. Special thanks is also due to Br. Imran Khan and Sr. Marjan Asi for proofreading this volume.

We hope our readers would find this *tafsīr* as exciting as the effort we dedicated to editing and producing it. We are beginning to pick up the pace and are already on the eighth volume with hopes of bringing out more volumes soon. This is a considerably prolific project, requiring an extensive time commitment, but we are grateful to Allah (ﷻ) for granting us the opportunity to be involved in such a monumental undertaking. We pray to Him to accept our humble efforts in understanding His divine message, the strength in fulfilling this task, and in conveying it to those in the English-speaking world. *Āmīn*.

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Endnotes

- 1 **the one percent (1%)** – originally this designation was used for a 2006 documentary about the growing wealth gap between America's wealthy elite and the bulk of the overall citizenry. Later the phrase was picked up and used to good effect by the Occupy Wall Street Movement (2011), which has portrayed the 1% as the ultra-wealthy who have the capacity to use their wealth to accumulate power by paying academic institutions to build rationalizing

narratives for the accumulation and concentration of wealth, by subsidizing think tanks that develop policy based on these narratives, by influencing legislation with lobbying activities such that these policies are implemented, and by supporting with large donations political candidates who would vote for such implementation. All of these activities, in addition to a bevy of accountants, lawyers, and “risk” analysts, are only affordable by the 1%, and thus the impact of what they do is far greater than the vote of a single citizen or an organized group of citizens in a voting bloc.

- 2 Refers to the film, *The Innocence of Muslims* (2012), made ostensibly by Nakoula Basseley Nakoula, a Coptic Christian with numerous criminal convictions living in the United States. For denigrating the character of Muhammad (ﷺ), and thereby degrading the *dīn* of Islam, the film generated mass protests by Muslims all over the world. A reaction to the film may have been responsible, in part, for the killing of the US ambassador to Libya, Christopher Stevens, along with a staff worker and two security contractors. Reference here is also made to the French satirical newspaper, *Charlie Hebdo*, that published several crude caricatures of the Prophet (ﷺ) after characterizing itself as a defender of free speech and a denouncer of religious backwardness. The French government banned any demonstrations by Muslims who wanted to protest the publishing of the cartoons. France also is one of the 17 countries (Austria, Belgium, Bosnia-Herzegovina, Czech Republic, France, Germany, Hungary, Israel, Liechtenstein, Lithuania, Luxembourg, The Netherlands, Poland, Portugal, Romania, Spain, and Switzerland) that penalize with a prison sentence anyone who questions or denies the official (Jewish) narrative about the Holocaust.

List of Honorifics

Honorifics are the words expressed by every Muslim when the name of Allah (ﷻ), the name of the Prophet (ﷺ), and the names of Allah's previous Prophets (ﷺ) are mentioned, spoken, or written. These are placed in parentheses after the name of each of the above is expressed. They are known to nearly every Muslim; however as this is an English-language *tafsīr* meant for a largely English-speaking audience that may have little experience with this kind of Islamic etiquette, the list below identifies the ones used throughout this volume, along with their meanings and specific usages.



subhānahu wa-ta'ālā (Exalted and August is He): used for Allah alone.



ṣallā allāhu 'alayhi wa-ālihi wa-sallam (may Allah's peace and blessings be upon him and his family): used for Muhammad in any and all of his designations, such as *Messenger of Allah*, *the Prophet*, *the Messenger*, *Rasūl-Allah*, etc.



'alayhi al-salām (peace be upon him): used for every other prophet; masculine singular.



'alayhim al-salām (peace be upon them): used for all other prophets; inclusive plural, masculine and feminine.



'alayhā al-salām (peace be upon her): used for Eve, the wife of Adam, and for Mary, the mother of Jesus, among others; feminine singular.



'alayhimā al-salām (peace be upon them both): used for any combination of two prophets, for Adam and Eve, or for Mary and Jesus together; inclusive dual, masculine and feminine.

Transliteration Chart

Consonants

أ	none (initial)	ض	ḍ
ؤ	' (medial or final)	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	ة	ḥ
ش	sh	و	w
ص	ṣ	ي	y

Vowels and Diphthongs

□	a	ا□	ā	□ى	á
□	u	آ	ā	□ئى	ay
□	i	□و	ū	□ؤ	aw
		□ى	ī		

The small box in the table above represents an Arabic consonant; for instance, if the box were replaced with the letter *f* (ف), then the table would assume the following configuration,

ف□	fa	فَا	fā	فَعِي	fá
فُ	fu	فَا	fā	فَعِي	fay
فِ	fi	فُو	fū	فَو	faw
		فِي	fī		

Tanwīn and Tashdīd

□	an	□ي	ayy	□و	aww
□ى	an	□و	ūw	ف	ff
□	un	□ي	īy (medial)	ش	shsh
□	in	□ي	ī (final)	ر	rr

Similarly, if the box were replaced with the letter *f* (ف), then the table above would look like the following,

فَا	fan	فَعِي	fayy	فَو	faww
فِي	fan	فَو	fūw	ف	ff
فُ	fun	فِي	fīy (medial)	ش	shsh
فِ	fin	فِي	fī (final)	ر	rr

4

Sūrah al-Nisā', Part 2

Women

This second part of *Sūrah al-Nisā'* begins by elucidating another lesson in human relations — an area that has gone sour in our time and topography. It seems like we live in a world in which human beings not only misunderstand each other, but also are no longer interested in understanding each other — unless, of course, there is money to be made. How do we put individuals and societies back together? How do we attach members of a family, members of a neighborhood, members of a district, members of a community, and members of the human race back together again? This lesson seeks to do just that. And to sustain the achievement of that end as it develops some aspects of the previous lesson, it fits into the social ambiance of this sociable *sūrah*.

The first insight to be gained from this moral lesson is an order to *insān* (social beings) to comply with Allah (ﷻ). *U'budū*, the Qur'anic word that is routinely and blindly translated as *worship* does not mean exactly that. The English secular meaning of the word *worship* is

1. reverent honor and homage paid to God or a sacred personage, or to any object regarded as sacred;

2. formal or ceremonious rendering of such honor and homage;
3. adoring reverence or regard: hero worship;
4. the object of adoring reverence or regard.

These meanings do not carry the definition and significance of *'ibādah*. Plainly stated, *'ibādah* is the lifelong process of social beings adapting to Allah (ﷻ). This means that we (social beings) need to make a conscious and task-oriented effort to accede to and abide by Allah's (ﷻ) words and will. Any obstruction, deviation, or clash thereof would be tantamount to undoing the social-human compliance and subservience to His majesty and profusion. Social individuals adjust to Allah (ﷻ) through a sensible, deliberate, and voluntary effort from the time they become responsible members of society until the time they are no longer capable of holding responsibilities, either through senility, debility, and then expiry. Adhering to Allah's (ﷻ) established principles and doctrines is not a weekly homily or a seasonal sermon whose attendance passes for "worship." It is also not mantra mechanisms or regular rituals. *'Ibādah* is the enduring and time-honored, conscious adherence to Allah (ﷻ) in everything a social person does. In the open as well as intimate endeavors of social beings, the expectation is that they all do whatever they do as a way of adapting and adjusting to Allah (ﷻ). No social theories or social sciences have the capacity or wherewithal to return social mortals back to their God-given state of human relations until these social souls reconnect with Allah (ﷻ) in affinity and in agreement.

The second imperative from Allah (ﷻ) in this lesson concerns the obligation of children in being kind and forthcoming with their parents. Parents should be served in their old age the same way they served their infant children, who could not manage for themselves while very young. When parents grow old, they need help; and their children are the only ones who are in a position to give them the material and moral support they need. This relationship of caring by parents for theirs in the cradle should be reciprocated by children for theirs on the way to the crypt. Parents may need money, they may need physical assistance, or they may

need attention and upkeep and thus they should not feel abandoned or isolated when that time in life comes. Their sons and daughters should be there to give them of their time and tending, as much as may be feasible and practical.

The third thought in this lesson pertains to those who behave with pomp and pride. This attitude of pampered vanity erodes normal human relations, as the haughtiness of the soul spoils the affinity that man has with man. When social individuals are afflicted with vanity they become mortal enemies of charity. When their narcissism moves them to deny Allah's (ﷻ) liberality insofar as their own situation is concerned, they, in the very depths of their souls without the slightest pricking of conscience, justify the denial of acts of benevolence to their social brethren. If they are able to look askance at Allah's (ﷻ) munificence in making them prosperous and secure, then they are able to unsympathetically withhold that prosperity from being distributed to their social brothers (members of society).

Acts of goodwill, openhandedness, and disbursement should engulf society. They should not only include blood relatives such as brothers, uncles, and children, but also neighbors who are near due to distance or kinship proximity. These acts of altruism and humanism are also inclusive of associates and companions who do not share the same locale. Social connectedness glues together colleagues of the same trade or profession. With this high degree of social responsibility a "stranger" is able to find help and assistance; and none feels more strange than in-comers who, by virtue of being displaced from their own societies, need the protective care of the Islamic family, in which protection is both physical and emotional. In a way, this lesson tries to extend the warm feelings of family life out into society, while simultaneously fitting society within the ambiance of family cohesion and charity. A noble task indeed.

Expanding the Family Circle to Non-Blood Relations

- (4:36) And conform to Allah [alone], and do not ascribe divinity, in any way, to any beside Him. And do good unto your parents, and near of kin, and unto orphans, and the needy, and the neighbor from among your own people, and the neighbor who is a stranger, and the friend by your side, and the wayfarer, and those whom you have in your [family protective] custody. Verily, Allah does not love any of those who, full of self-conceit, act in a boastful manner;
- (4:37) [Nor] those who are miserly, and bid others to be miserly, and conceal whatever Allah has bestowed upon them out of His bounty; and so We have readied shameful suffering for all who thus deny the truth.
- (4:38) And [Allah does not love] those who spend their possessions on others [only] to be seen and praised by men, the while they are committed neither to Allah, nor to the Last Day; and he who has Satan for a soul mate, how evil a soul mate has he!
- (4:39) And what would they have to fear if they would but commit to Allah and the Last Day, and spend [in His way] out of what Allah has granted them as sustenance — since Allah has indeed full knowledge of them?
- (4:40) Verily, Allah does not wrong [anyone] by as much as an atom's weight; and if there be a good deed, He will multiply it, and will bestow out of His grace a mighty reward.
- (4:41) How, then, [will the sinners fare on Judgment Day] when We shall bring forward witnesses from within every community, and bring you [O Prophet] as a witness against them?
- (4:42) Those who were bent on denying the truth and paid no heed to the Apostle will on that Day wish that the earth would swallow them, but they shall not [be able to] conceal from Allah anything that has happened.
- (4:43) O you who have committed to Allah! Do not attempt to pray while you are in a state of drunkenness, [but

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
 وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ
 لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ
 النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ
 وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾ وَالَّذِينَ يَنْفِقُونَ
 أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ
 يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ
 اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۗ وَإِنْ تَكَ حَسَنَةً يَضْعَفْهَا وَيُؤْتِ مِنْ لَدُنْهُ
 أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا
 بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوْا
 الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾ يَا أَيُّهَا
 الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا
 تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ

عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ
اللَّهَ كَانَ عَفُورًا غَفُورًا



wait] until you know what you are saying; nor yet [while you are] in a state requiring total ablution, until you have bathed — except if you are traveling [and are unable to do so]. But if you are ill, or are traveling, or have just satisfied a want of nature, or have cohabited with a woman, and can find no water — then take resort to pure dust, passing [therewith] lightly over your face and your hands. Behold, Allah is indeed an absolver of sins, much-forgiving (al-Nisā':36–43).

This lesson follows the orientation from the beginning of the *sūrah*, which aims to recalibrate human relations beginning with the family. Included in this normalization is the integration of orphans into stable family units, the interdiction of persons lacking sound judgment from financial responsibilities, and the fair treatment of women. Here, in this lesson, the scope widens to include certain public rights, kinship and neighborly relations, friendships, and funneling financial assistance through appropriate social channels. All of these purposeful steps in the right direction begin by an order to be considerate of Allah (ﷻ) and amenable to Him (*u'budū-allāh*).

In the concluding part of the previous volume, which dealt with the most basic of important human fellowships, husband-and-wife relations that run into acrimonious difficulties were given a curative regimen. Carrying the remedy for husband-and-wife disagreements further into the broader social milieu, the current lesson turns to remedy human disagreements among larger societal groupings. In today's frigid world of social affairs these relationships

between families, between neighbors, between friends, between clans and tribes, between races and nations, and between communities and societies need some words of advice.

“Conform to and comply with Allah...” This does not mean that we “worship” Allah (ﷻ) with some artificial movements and limited meanings on certain days or certain times and then leave the conscience and the hand to break away from Allah (ﷻ) during the rest of the time and shape our world into the emotional icebox it has become. Social life can come alive only when its human members rearrange themselves and place their labor where it belongs: in agreement with Allah (ﷻ) and in obedience to Him. When Allah (ﷻ) becomes so important, so inspirational, and so central, then mutual human contact will regain the quality it has been losing for a long time.

The other integral part of this relationship is that human social beings do not have the license to set up any rivals with Allah (ﷻ). In today’s real world there are people who are viewed as, or view themselves as, being on par with God in man’s practical life. Men may not be “worshipping” these icons or elites in the classical secular meaning of the word *worship* but they are conforming and submitting to how these icons and elites want them to think and how they want them to behave — in the classical Qur’anic meaning of the word *‘ibādah*. Whose values and standards have become the pacesetters in world society today: God’s or His contenders? Who defines what morality is: God or His rivals? Who tells us how to behave: God or Hollywood? Who makes the laws for human societies: God or man? Humanity is guilty of *shirk* and therefore it has suffered a meltdown in brotherly human relations.

This issue has never been as coincidentally confused and disguised as it is today. We are all supposed to be satisfied with reducing God to a secular “worship” and raising man to an ideological adulation. This may be further clarified by the words of the Prophet (ﷺ) to Mu‘ādh ibn Jabal,

“Do you know what Allah’s rights are over His subjects?” He [Mu‘ādh] said, “Allah and His Messenger are better

informed.” He [the Prophet] said, “*That they conform to Him without any rivals on par with Him.* Then he [the Prophet] asked, “*Do you know the people’s rights with Allah if they do that? That He will not afflict them.*”¹⁹³

People, in order to have normal relations among themselves, have to refer to the authority of Allah (ﷻ) without anyone or anything interfering with His status as lawgiver and morality specifier.

At the end of the day social humans are going to have to ask themselves in the middle of their chaos: who is the ultimate authority? Who knows more about life, human beings, and the universe than anyone else? And if the answer is *God*, then He is entitled to His position of authority and supremacy and we need to learn from Him — exactly as we are doing when we read His words and abide by His will. It is only Allah (ﷻ) who can make universal, cross-cultural, and ethical judgments. And this fact has still to be discovered by a broad base of humanity so that it can be spared the civil and world wars, which erupt because of this alienation away from God. And all this chaotic social upheaval begins with a disintegration of the human factor deep inside an individual’s emotions, which then seeps into the family, ultimately taking its destructive course throughout all levels of society and its interrelationships.

The initial deviation that eventually grows into such a harmful magnitude takes the form of persons and peoples breaking away from Allah (ﷻ), exhibited typically as a pugnacious attitude against Him. These human breakaway and “turn-against” positions toward the glory of Allah (ﷻ) that cover the whole spectrum of involvement from allegiance to authority were never in need of their own “logic.” The Arabian *mushriks* rationalized their affinity and affiliation with idols as follows,

And who could be more wicked than they who attribute their own lying inventions to Allah or give the lie to His manifestation [in human and social affairs]? Verily, such criminals will never attain to prosperity, and [neither will] they [who] adhere, side by side with

Allah, to things or beings that can neither harm nor benefit them, saying [to themselves], “These are our intercessors with Allah!” Say, “Do you [think that you could] inform Allah of anything in the heavens or on earth that He does not know?” Limitless is He in His glory, and sublimely exalted above anything to which men may ascribe a share in His authoritative divinity (10:17–18).

There has always been a human explanation — as feeble as it is when we listen to Allah (ﷻ) — and a social rationalization — as empty as it has become throughout the “trial-and-error” history of humanity — for people to place other things or other beings as “derivatives” of God. In another one of these accounts, a people, after developing their own social model, said,

Is it not to Allah alone that all sincere commitment is due? And yet, they who take for their allies of authority any beside Him [are wont to say], “We have affinity with them [idols and icons] for no other reason than that they bring us nearer to Allah!” (39:3).

This deviation away from Allah (ﷻ) has gradually degraded the worldview that Mūsá and ‘Īsá (ﷺ) communicated to man. The high-volume followers today of what used to be a “living faith” are frank about their digression even though they think it is integral to their creed. This is how they try to win the mind over to their “break” with Allah (ﷻ),

They have taken their rabbis and their monks, as well as the Christ, son of Mary, for their lords beside Allah, although they had been bidden to conform to none but the One God, save whom there is no divine authority — the One who is utterly remote, in His limitless glory, from anything to which they may ascribe a share in His divine dominance (9:31).

Many times in this artful and sympathetic Book we encounter the order of being kind to parents juxtaposed with being compliant to Allah (ﷻ). The inference may be that in the nature of things, authority, besides being a mental choice, may have a sustaining order. And in recognition of that, man's obedience to Allah (ﷻ) goes "hand in hand" with the respect accorded to parents. Notice the following *āyāt*,

...for your Sustainer has ordained that you shall conform to none but Him. And be superbly forthcoming to [your] parents... (17:23).

And lo, Luqmān spoke thus to his son, admonishing him, "O my dear son! Do not ascribe divine powers to anyone beside Allah: for, behold, such [a false] ascribing of divinity and authority is indeed an awesome wrong!" And [Allah says], "We have advised man to [show] meritorious behavior toward his parents..." (31:13–14).¹⁹⁴

In healthy societies, good behavior extends beyond the immediate family to include kinfolk and relatives. Social human beings have a responsibility to visit, look after, and care for their blood-brothers, sisters, uncles, children, and other extended family members. At the beginning of this *sūrah*, Allah (ﷻ) said, **"And guard yourselves against [a penalty of] Allah about whom you may develop questions — and [questions pertaining to] the womb..." (4:1)**. The simple act of going to see a close or distant relative fortifies the force of social cohesion — that is, it helps to solidify family and social relationships.

Orphans, typically neglected or abused in most human cultures, are a social segment that have a special place in the conscience of a God-centered society; they are not to be left out, disregarded, or excluded. Similarly, other people in need have to be brought into the social fabric. Some in society may not have enough money to make it through the day; if no one cares for them, then

their exclusion from the emotional “capital” of society may lead them into antisocial behaviors. And the consequences may become catastrophic both for individuals as well as institutions. Allah (ﷻ) says to His Prophet (ﷺ), referring to people who ask for help, “...and him that seeks [your] help shall you never chide...” (93:10).

Good neighborly relations are promoted and encouraged in this lesson. Neighbors ought to know each other, be cognizant of their mutual and individual needs, be aware of their strengths and weaknesses, and otherwise be in a position to assist and reinforce whenever the condition merits it. In the secular and materialist world the concept of neighborliness has all but faded away. Many people live side by side with other people and families merely exist next door to each other for years, hardly knowing a thing about themselves. In this social *sūrah*, a neighbor has to be “part of the family,” even if that neighbor does not live virtually “next door,” and even if that neighbor is not a Muslim. In our illustrious history the Prophet (ﷺ) visited the sick son of his Jewish neighbor. Ibn ‘Umar once slaughtered a sheep and his father entreated him, “Have you presented some of its meat [as a gesture of kindness] to our Jewish neighbor?”¹⁹⁵ A hadith related by Umm al-Mu’minīn ‘Ā’ishah says, “Gabriel kept on counseling me about the neighbor until I got the impression that a neighbor may become an inheritor!”¹⁹⁶ Another hadith puts it this way, “Whoever is committed to Allah and the Final Day shall honor his neighbor.”¹⁹⁷

It may be left up to convention to delineate criteria for what exactly constitutes a neighbor; that is, how far or how close does a household have to be in order for its residents to be considered neighbors? In this respect al-Ḥasan al-Baṣrī considered a radius of 40 households around a person’s residence as constituting the “neighborhood.”¹⁹⁸

Some expressions of good-neighborliness are to be forthcoming to neighbors who are in financial need, to be an accommodating neighbor, and to be protective of the neighbor’s well-being. At times a person may want to give his neighbor gifts as a display of goodwill; on other occasions he may want to invite his neighbor over for lunch or dinner. Finally, he should visit his neighbor from

time to time, especially if there is an important reason such as an afflicted family member(s) fighting a kind of debility — physical or emotional; for the mutual situation could easily be reversed and the person could be needing the help and commiseration of his neighbor. The sanctity of a neighbor, besides being an Islamic standard, is a matter of common sense and decent behavior.

Other categories of non-blood relations that require financial and emotional support in an Islamic society include *al-ṣāhib bi-al-janb*, *ibn al-sabīl*, and *mā malakat aymānukum*. And thus a feature of a closely knit Islamic society is to be good-natured and friendly toward a companion or a comrade whose company may be enjoyed for a limited duration of time. This may include a colleague at school, a travel companion, a temporary instructor, or also those we meet in the *masjid* who we may not be familiar with, or those who we come across at general meetings or conventions. All of these are collectively characterized in the *āyah* as *al-ṣāhib bi-al-janb*.

The ties that bind human and social beings in an Islamic social order include *ibn al-sabīl* — a person who has no money or shelter and is on the move. Such an individual may be assisted with money, temporary lodging, or the means (financial or otherwise) to reach his destination.

And finally, the last but not least members of the Islamic social family are the ones who are assimilating into the immediate care of an Islamic family due to the displacement caused by wars. Such people are designated in Qur'anic terminology as *mā malakat aymānukum* (*those who are in your honorable protective care*), and could be both males and females. In reference to these vulnerable individuals the Prophet (ﷺ) is known to have said,

*They are your brothers and your auxiliaries. Allah has rendered them in your custody. When a person has a brother in his custodial care he shall offer him the same food that he himself eats and the same clothes that he himself wears. Do not burden them with tasks they are unable to execute. And if you do [burden them] then you should help them out.*¹⁹⁹

In the course of this social lesson Allah (ﷻ) inhibits people from behaving arrogantly or from displaying vanity (*mukhtālan fakhūran*). These characteristics are impediments to a social accord that facilitates the exchange of brotherly emotions, friendly feelings, and conducive cooperation, **“Indeed, Allah does not love any of those who, full of self-importance, act in a self-aggrandizing manner.”** From another angle, Allah (ﷻ) disallowed this type of irritating human conduct when He said, **“And walk not on earth with haughty self-conceit: for, verily, you can never rend the earth asunder, nor can you ever grow as tall as the mountains!” (17:37).** When conforming to Allah (ﷻ) a human being should not find it within himself to be boastful or conceited. A person with such feelings circulating in his system is disjointed for two reasons: firstly, he is not conforming to Allah (ﷻ) in a manner that eclipses his ego and, secondly, he is not forthcoming to his fellow man-in-need in a manner that dwarfs his self-pride. The oppressive weight of this uncomfortable position could convince these individuals that they should not be generous or charitable at all. So they become stingy and possessive with a rationale. Another *āyah* in the good Book speaks to this characteristic, **“And they should not think — they who covetously cling to all that Allah has granted them out of His bounty — that this is good for them...” (3:180).**

Lest certain right-wing critics accuse the Qur’an of having a socialist bent by it appearing to incite class warfare, what should be noted here is that a respectful, big-hearted, high-minded, and simultaneously wealthy individual who shows no stigma of egotism, but rather courtesy and good manners, cannot be classified as self-loving or conceited. A person may want to improve the features or looks of his home, car, or clothing, and by so doing, he should not be tarred with a label of snotty, haughty, or naughty. A hadith from Allah’s Prophet (ﷺ) is indicative of this fact,

“No one with an iota of prejudice or condescension in his heart will enter Paradise.” A man said, “But there are individuals who like their dress to look good and their shoes to ‘shine.’” The Prophet (ﷺ) answered, *“Indeed, Allah is beau-*

tiful and He loves beauty. But condescension is arrogant disregard for the truth and self-aggrandizing contempt of people.”²⁰⁰

This recalcitrant human behavior of self-love, self-centeredness, and self-aggrandizement becomes the psychological precursor to social deviation and a breakdown of brotherly human interactions. Allah (ﷻ) goes on to show that these dysfunctional humans who have swollen egos are the agitators for avarice and greed, which typically manifest in the bigger picture as the financial consequences that come with capital accumulation and the build-up of wealth irrespective of more pressing human needs and necessities. They are themselves stingy and they underwrite the stinginess of other people, and “...they conceal what Allah has given them of His bounty...” The more consequential function of money is not simply to act as a vehicle that is part of a mechanism to conduct and record transactions. Money ought to prove that people who have it will be forthcoming to their parents, families, neighbors, acquaintances, friends, colleagues, the poor in society, orphans, the wayfarer, and “aliens” who are being assimilated into Islamic society via family care. But those who are afflicted with a character of stinginess and greed craftily cover their trail by restructuring norms so that other people can partake in their pathology. Some of these types even go so far as to project a disposition of austerity by camouflaging their problem with “humble” garments and simple meals.

These social leeches cannot be easily dismissed as they have not only thought out their position, but they have the wherewithal to construct a social narrative and the means to disseminate it. They have stealthily put forth an economic argument that discourages spending for the poor and passing on the wealth that they were given. This is not a primitive attitude; it is an economic philosophy that places the “disadvantaged,” the “disenfranchised,” and the “dispossessed” in the category of the wretched people of the earth. Listen to a discussion by Professor Jeffrey A. Winters about how the fusion of democracy and oligarchy in America institutionalizes class polarization,

Everyone is by now aware of the staggering shift in fortunes upward favoring the wealthy. Less well understood is that this rising inequality is not the result of something economically rational, such as a surge in productivity or value-added contributions from financiers and hedge-fund CEOs, but is rather a direct reflection of redistributive policies that have helped the richest get richer... The chronic problem is not just that electoral democracy provides few constraints on the power of oligarchs in general, but that American democracy is by design particularly responsive to the power of money.

Unlike elites, who are empowered in diverse ways and are oriented toward diverse ends, oligarchs are defined more uniformly by the power of money. Concentrated wealth serves as both the source of oligarchic power and the motivation to exercise it. Unlike any other power resource, wealth unites oligarchs politically around a core set of shared interests because, throughout human civilization, great riches have always attracted threats. Whatever their political disagreements, oligarchs in America, as elsewhere, are motivated and connected by the desire to deflect threats to their fortunes.

Oligarchy should be understood as the politics of wealth defense, which has evolved in important ways throughout human civilization. For most of history, this has meant oligarchs were focused on defending their claims to property. They did so by arming themselves or by ruling directly and jointly over armed forces they assembled and funded. Every great increase in wealth required oligarchs to spend additional resources on armaments, castles, militias and other means of defense. The greatest transformation in the politics of wealth defense and thus of oligarchy came with the rise of the modern state. Through its impersonal system of laws, the armed modern state converted individual oligarchic property claims into secure societal property rights...

The story of oligarchy in America has unfolded as a titanic battle over wealth defense as oligarchs have sought to deflect tax burdens onto others in society. With tens of billions of dollars at stake annually, the struggle is politically charged for a small number of ultra-wealthy Americans. While its intensity has ebbed and flowed throughout American history, it is a battle oligarchs have been winning handily for the past several decades...

Riches have always been a source of power, and nothing about modern societies or institutions fundamentally changes that reality. Neither the shift in wealth away from landed estates nor the achievement of universal suffrage has disrupted the fundamental nexus between money and power. The essence of oligarchy within democracy rests on the near-veto power oligarchs retain on threats to concentrated wealth...

It is clear, however, that oligarchs in America, who constitute only a fraction of 1 percent of the population, have at their disposal material "voting" power that is hundreds, and in some cases tens of thousands, of times that of the average citizen. Such inequalities of power do not comport with garden-variety notions of pluralism and democratic representation.

One might counter that despite these yawning asymmetries at the individual level, average citizens... can still muster the overwhelming power of their numbers in a democracy if they band together and pool their material resources, say, to vote for candidates favoring large social welfare programs. But poverty by itself neither motivates nor provides a core set of common interests for the poor the way wealth does for the rich. The presence of wealth focuses the political attention of the rich on wealth defense; its absence has no parallel effect on the poor or those of middling or lower than middling income. Wealth is inherently empowering and motivating; poverty is neither.

Thus, for the many to exercise their collective material power in a manner oligarchs can while operating solo, they must first be actively networked and coordinated and then remain in this state of mobilization over extended periods. This inverts the common argument that oligarchs are only potent politically if they form associations or conspire. In fact, the reverse is true. The vast majority of citizens exert very little concerted material power in politics. But a small number of individuals each have at their disposal the resources it would take tens of thousands of their fellow Americans acting in sustained coordination to match.

A final and daunting aspect of wealth's power is that it buys armies of skilled professionals, not least lawyers and accountants, to pursue the core political and social interests of the rich. These intermediaries render the political engagement of oligarchs more indirect, obscure their power from view, and shield them from scrutiny and accountability. In democracies no less than in dictatorships, oligarchs experience virtually no disruption of their daily lives as they employ and deploy the best wealth defense money can buy...

The income defense industry is comprised of lawyers, accountants, wealth management consultants, revolving-door lobbyists, think-tank debate framers and even key segments of the insurance industry whose sole purpose is income defense for America's oligarchs. The industry is wholly funded by oligarchs, and it would simply not exist if oligarchs did not have massive fortunes to defend. There is no parallel (much less countervailing) industry serving the material interests of the mass affluent, the middle class or the poor. The activities of the income defense industry extend far beyond mere "interest group" lobbying over policies. Its salaried specialists assist oligarchs in exerting a form of power that is unique to the ultra-rich: the defensive redeployment of their money

and income across a global geography of jurisdictions, banks and offshore havens through the use of tailor-made tax instruments, evasive trusts and shell corporations.

The income defense industry, attached symbiotically to the nation's richest citizens, has fortified the material power and influence of oligarchs. It has enabled them to fight much more tenaciously even in the face of deep crises that, in earlier decades, delivered serious setbacks to their broader wealth defense agenda. Although oligarchs still operate mostly atomistically, their common deployment of a highly networked and organized industry lends their actions an unprecedented degree of unity. Combined with weakened unions and considerably less political unity among average citizens, America's oligarchs are arguably more powerful today than during the robber baron era at the turn of the 19th century.

"America does not have oligarchs, it has rich people," declared one of my seminar students at Northwestern University. This could only be true if wealth were somehow stripped of its inherent political potency. Whatever else American democracy has achieved, it has not managed this. Rather, oligarchy and democracy operate within a single system, and American politics is a daily display of their interplay. Indeed, it is a misreading of oligarchic theory dating back to Aristotle to view oligarchy and democracy as mutually exclusive, or to suggest that democracy is a sham if oligarchs exist and exercise their power routinely and effectively. Aristotle called for an ideal political system, the polity, that combines oligarchy and democracy so deftly that "there should appear to be both elements and yet neither."

Universal suffrage and liberal freedoms empower all citizens in a radically equal manner. But the one-person/one-vote principle does little to prevent oligarchs from exercising the power of money in a manner that is profoundly unequal. Formal juridical equality is essential

to human freedom. But full political equality, even in the most liberal democracy, is impossible as long as concentrated wealth places grossly unequal political influence in the hands of a few citizens.²⁰¹

It is only because these “ultra-rich” have worked this philosophy of stinginess into a worldwide economic order that Allah (ﷻ) tells them, **“And we have prepared for God-deniers a torment of a punishment.”** They are socially “confident” of denying poor people their rights after becoming psychologically “confident” of denying Allah (ﷻ) His right.

The copious abundance that Allah (ﷻ) has extended to the human race should become obvious in the social milieu. It should not be vaulted in the safety deposit boxes of banking concerns. The Prophet (ﷺ) said, *“Indeed, Allah likes to see the outcome of His provision upon His subject.”*²⁰² And no one will be able to see the prosperous outcome of that magnanimous provision when it is withdrawn from the social categories of people who are mentioned in this lesson.

Finally there is the category of “socialites” who spend money for ostensibly charitable purposes; in fact, they do so for the purpose of showing off. They want to make a name for themselves and so they do not give because they are conforming to Allah (ﷻ). Remember, this lesson began with an exhortation to conform to Allah (ﷻ) — an effort that euthanizes the ego and gives the self a social reference point. And thus those who elevate the selfishness of ego above its social responsibilities are singled out by His words, **“And [Allah does not love] those who spend their money on others [only] to be seen and applauded by men, the while they are committed neither to Allah nor to the Last Day...”** Such individuals are more concerned with their own reputation and social status than with observing and obeying Allah (ﷻ). This is another way Satan plays out his will through human beings, mostly those who are detached from Allah (ﷻ) and careless of the needs of His subjects.

The *āyāt* here are trying to extend the family circle from one that shelters its immediate members to one that has the capacity to shelter others who are in emotional and financial need. This is not

an easy task. Some families run low on the amount of passion and compassion they may offer themselves — not to mention “others.” And if that is the case then this type of family should be concerned in the first instance with securing its own internal healthy composure. But there is a human and a social capacity for families to absorb into their own rich feelings the broken-hearted in society, the loners and the drifters, and those who become detached from the social fabric at large. Emotions alone are not going to bind these desperate elements of society; there needs to be a concomitant expression of genuine financial care for them. And all of this has to be evinced as everyone is in a grand act of conforming to Allah (ﷻ). This is the social attitude that becomes the *‘ibādah* of Allah (ﷻ).

A person who is emotionally rich and withholds his love from others who are in need of it is as culpable as a person who is financially rich and withholds his wealth from others who are in need of it. Most often, society’s broken-hearted are its empty-handed, and they need the kind of emotional and financial bond that will give them the assurance of belonging. Reiterating the hadith just cited (Endnote 202), the consequence or impression of Allah’s (ﷻ) bounty and privilege upon someone is only evident when he passes it on to his social counterpart who does not have food, clothing, or shelter, and may not have a family, a circle of relatives, or a social brotherhood.

These holy words should be enough to bring people together and break down all types of social, racial, and national barriers. The meanings here are unmistakable and can be found in previous scriptures as well as in man’s common sense. Providing for people in need can be done in many ways: it can be done as part of a political secular philosophy, as a gesture of philanthropic altruism, and as a way of satisfying an individual’s conscience. But none of these will have the enduring quality that comes from doing this as a matter of conforming to Allah (ﷻ). People who are endowed with resources are requested by this penetrating *āyah* to be forthcoming and generous as an expression of their conformity to Allah (ﷻ). Nothing should interfere with this obedience of Allah (ﷻ). Any self-centeredness, or social sweet talk, or ulterior motives amount

to a form of *shirk* — a *shirk* that expands from the psychological to the social. Man's relationship with Allah (ﷻ), if it is toxified by an insatiable ego, manifests as a society's balance being jaded by a "hidden agenda." This recalls another *āyah*,

Hence, whoever looks forward [with hope and awe] to meeting his Sustainer [on Judgment Day], let him do befitting deeds, and let him not equate [or associate] unto anyone or anything a share in the conformity that is due to his Sustainer! (18:110).

A particular manifestation of people who try to couple others with Allah (ﷻ) appears in their attitude of "showing off." A human being is in his state of nature when he fits tightly with Allah (ﷻ); this is, in a sense, his *'ibādah*. However, this *'ibādah* is bifurcated when a person for whatever reason introduces someone or something that intervenes in this binding relationship with Allah (ﷻ). When Allah (ﷻ) tells man to give to those in need, he should do that — for Him. But when he does it for some ulterior or arcane reason or for the compliments of people, he, at that moment, violates his relationship with Allah (ﷻ). This type of behavior is excluded from man's compatibility with Allah (ﷻ) in many *āyāt* and hadiths.

Those who "give" to charity or non-profit institutions in order to have their names published in newspapers for their "generosity," to attend ceremonies to honor their "philanthropy," or to appear in public forums to pick up honorary plaques for their "humanitarianism" — all of these types have an intention that is a type of guile and mendacity. And in the long run their "theatrical charity" bears no fruit in the world and the life approaching, **"Say, 'You may spend [anything], willingly or unwillingly, [pretending that you do it for the sake of Allah]: it shall never be accepted from you...'" (9:53).**

When people start doing the right thing for the wrong reasons, not much cumulative benefit accrues from it. How long can someone support another to gain a reputation? How long can someone give financial assistance to another because of his idealistic penchant? None of these individual acts of charity will last if they

are not sustained by a conviction that complies with Allah (ﷻ) and a covenant that conforms to Allah (ﷻ). Why? Because Allah (ﷻ) is always there.

He is not a materialistic gain that will come and go; He is not an academic philosophy that will wither away someday; nor is He a government that will, sooner or later, be replaced. He is here, and will be here, for good. Thus whatever is done for Him is done as a “matter of fact” because no other being or reality has His divine and authoritative distinction. This acquiescence and abidance (*‘ibādaḥ*) was not meant to be a “religious theory” or a “theoretic religion.” It was meant to become human behavior that accommodates and blesses the parents, and honors family relations and relatives; and gives of its soul and substance to orphans, the needy, neighbors who are far and near, temporary colleagues, random acquaintances known perhaps through socialization in the *masjids*, travelers, and those who integrate into Islamic society via Islamic families.

And what would they have to fear if they would but adhere and commit to Allah and the Last Day, and spend [in His way] out of what Allah has granted them as sustenance: since Allah has indeed full knowledge of them? (4:39).

This is how intertwined Islamic society is: the intention in people’s hearts has to be synchronized with public behavior; and all of this has to be an expression of man’s binding and believing in Allah (ﷻ) — *‘ibādaḥ*.

Close observation of these meanings and close observation by human societies and early Muslim scholars have pointed to the Yahūd as pertinent examples of this aberration or abnormality. These Yahūd have combined the nefarious features of displaying a supremacy mentality (God’s chosen race), of belonging to an upper-class status (they said God cannot be generous as His hands are bound!), and of withholding critical scriptural information pertaining to Muhammad’s (ﷺ) advent (they claim to have more guidance than those who are committed to Allah (ﷻ) — *al-ladhīna āmanū*).²⁰³

The *āyah*, “[Nor does Allah love] those who are stingy, and bid others to be stingy...” is said to have been revealed to address the scholars of the scions of Zion who were in the habit of withholding their knowledge and keeping back their perceptual experiences.²⁰⁴ It is also said that this *āyah* pertains to a group of Yahūdīs who would approach the companions of the Prophet (ﷺ) and discourage them from spending their money for purposes of enhancing the *dīn*. Using an argument centering around how imminent poverty really is, these Yahūdīs tried to throw the new Muslims into a panic about the unpredictable future. To this attitude and the accompanying scare tactics, Allah’s (ﷻ) inspired words are, “Nor [does Allah love] those who are uncharitable, and bid others to be uncharitable...”²⁰⁵

Most scholars who have spent time explaining the meanings of the Qur’an say that this *āyah* was revealed to point to those of the Yahūd who suppressed the fact of the prophetic character of Muhammad (ﷺ) and who also withheld it from the general public, even though they had proof of it written in their own scriptures and epistles. Some say that the first three *āyāt* in this lesson were revealed because of the Yahūd and to address them.²⁰⁶ Other scholars have said that these *āyāt* were disclosed to expose a band of Yahūd who would come to individuals of the Anṣār, socialize with them, and then tell them not to spend their money in the way of Allah (ﷻ) for fear of falling into poverty; so Allah (ﷻ) responded, “Nor [does Allah love] those who are ungenerous, and bid others to be ungenerous...”²⁰⁷

Notice how, in their attitude, there is a parallel between withholding evidence of prophethood contained in scripture and choking back the circulation of wealth from the needy. These Yahūdī sages knew full well from their generational and historical contact with scripture, and this can be ascertained from their internal conversations, that Muhammad (ﷺ) was indeed Allah’s Prophet, but they nonetheless lied about it, and then proceeded to foment a propaganda campaign of character assassination against the Prophet (ﷺ) to convince others, who were heretofore not privy to scriptural information and thus had not made up their minds, of the

spurious Yahūdī position. Similarly, from their long-standing experience with finance, trade, and moneylending with usury, they knew well that curtailing the flow of money from circulation would lead to class polarization and that the concentration of wealth would create a nexus with political power to influence circumstances in favor of the wealthy. Thus, they tried to convince the early Muslims, who were transitioning from a position of no power to one of persuasive power in society, to use their newly acquired power to continue to run the same game they had been running for centuries, only with themselves as the new powerbrokers, and the Yahūd still manipulating the game from behind the scenes.

When people read and listen to these words, mustering all of their mental and emotional energy, they cannot but conclude that these words are coming from a reliable and authentic source, which knows human nature, is fully knowledgeable of human society, and has infinite information of how lofty human relations can be, and therefore offers them this indispensable advice. These are not the words of a philosopher, a social scientist, or a theorist; these profound words come from a profound source. They have to be from Allah (ﷻ).

Allah (ﷻ) is Blameless for the Consequences of Human Frailty

Verily, Allah does not offend [anyone] by as much as an atom's weight; and if there be a good deed, He will multiply it, and will bestow out of His grace a mighty reward. How, then, [will the sinners fare on Judgment Day] when We shall bring forward witnesses from within every community, and bring you [O Prophet] as a witness against them? Those who were bent on denying the truth and paid no heed to the Apostle will on that Day wish that the earth would swallow them, but they shall not [be able to] conceal from Allah anything that has happened (4:40–42).

This *āyah* is a rebuke to the types of people who hold a grudge against the magnanimity of Allah (ﷻ). There is a certain type of human who wants to throw the misfortunes of life on Him (*nastaghfir-allāh*). This undeveloped or mal-developed person, who harbors an antagonism against life itself, tries to blame Allah (ﷻ) for anything that does not suit his expectations and outlook. The fact that Allah (ﷻ) gave us life, gave us the means to live, gave us a life-supporting environment, gave us lively anticipations, and gave us consciousness goes unnoticed by jaded humans who find it convenient to find fault with Him. When man, in the pursuit of making family and social ends meet, winds up short, he begins by throwing around accusations and ultimately winds up taking issue with Allah (ﷻ), instead of taking issue with his own limited understanding and instead of listening to what Allah (ﷻ) Himself has to say about the required justice in human affairs.

Allah (ﷻ) does not do injustice to anyone in worldly life or in the life that follows; there is no trace of any injustice attributable to Allah (ﷻ): the Just, the Compassionate, and the Resolute. To the contrary, He is ungrudging and exalted when it comes to compensation and reward. The different occasions and the fluctuating human conditions that are captured in this Book of accommodation reiterate the fact that Allah (ﷻ) is ever-caring for us — the volatile humans. Read if you will Allah's (ﷻ) words, **“And so, he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it” (99:7–8).**

True, there is nothing that will escape Allah's (ﷻ) notice. No human being will ever be able to conceal a molecule of movement, a trace of conscience, or an iota of intention: everything will be noted and detected by Allah (ﷻ). No one should have any second thoughts about this,

But We shall set up just balance-scales on Resurrection Day, and no human being shall be wronged in the least: for though there be [in him but] the weight of a mustard seed [of good or evil], We shall bring it forth; and none can take count [account] as We do! (21:47).

This vigilant conscience building in the Qur'an, interwoven throughout all of its *āyāt*, is what distinguishes a Muslim of honor and dedication. There is a notion in the secular world that if you can break the law and get away with it, then do it. This type of notion or idea cannot exist in an Islamic milieu because the public conscience is deeply embedded in a sense of what is right and what is wrong. No persons can hide from their moral selves or from their integration with Allah (ﷻ). Everything a man senses, thinks, feels, and does is an open book as far as the watchful Creator is concerned. We cannot hide, we cannot disguise our intentions, we cannot fool ourselves, and we cannot get away with it. We know, naturally and through our nurture in an Islamic ambiance, that Allah (ﷻ) dwells in us. This is expressed by Luqmān who imparted words of wisdom to his son,

O my dear son, verily, though there be nothing but the weight of a mustard seed, and though it be [hidden] in a rock, or in the skies, or in the earth, Allah will bring it to light: for, behold, Allah is unfathomable [in His wisdom], all-aware (31:16).

This *āyah* above plainly indicates that Allah (ﷻ) does not take anything away from a person's merits — not even an iota or the tiniest or scarcely detectable amount that is due to a person. Conversely, no one is punished for a wrong he did not commit. Punishment from Allah (ﷻ) is only dispensed when people are worthy of it, due to the injustice and oppression that accrues from their errant behaviors. Allah (ﷻ) will do justice in a way that is lenient but not lax, and in a manner that is unfailing but not stiff.

What can be said about individuals who commit crimes after they have been endowed with a conscience, enveloped in a moral atmosphere, and provided with a criterion to judge between what is right and what is wrong? When a person chooses to break out of his conscience, to violate the moral code around him, and to do what is wrong rather than what is right, it is at that moment of decision that he incurs the unfavorable consequences to his offen-

sive conduct, “...and never has your Sustainer been noxious and offensive to [potential] adherents” (41:46).

It is in His “character” of mercy that He is apt to multiply ten-fold the rewardable results of a good deed. This may go all the way up to 700 times its initial value, and maybe even more than that. But insofar as a “bad deed,” its results are not multiplied; it does not go beyond one bad exploit. This is spelled out in the following *āyah*,

Whoever shall come [before Allah] with a good deed will gain ten times the like thereof, but whoever shall come with an evil deed will be requited with no more than the like thereof: and none shall be wronged (6:160).

If this deep-rooted conscience is the mainstay of scriptural societies, then where lies the answer to how certain scriptural communities and generations take to rejecting a well-grounded and initially sound relationship with God? This is particularly true of the Jews, to whom many prophets (ﷺ) and religious leaders were sent. These prophets (ﷺ) became witnesses against the deviations in their own communities and peoples,

How, then, will the condition of developed societies be when We will bring forth [out of them] a witness [who will take the stand to testify against their wrongdoings], and then we bring you [O Muhammad] to testify against [all of] them? (4:41).

‘Īsá (ﷺ) said, “...I was a witness unto them as long as I was among them...” (5:117). It is the strength of these prophets’ (ﷺ) consciences and their unblemished characters that place them in a position to testify for or against their own people. And in a parallel sense it is the fortified conscience of committed Muslims and their undamaged character that will place them in a position to bear witness for or against other human societies. This is validated by Allah’s (ﷻ) words, “It is in such a manner that We have rendered you [the committed Muslims] as witnesses over other peo-

ples, and have designated the Apostle [Muhammad] a witness over you...” (2:143).

This lofty and honorable position is due to people who conform to Allah (ﷻ), obey His orders, and project His will. And this is not an easy position to sustain. In the current generation, there are people running away from their collective conscience and the decisions that come directly from the conscience. There is an organized social agenda whose motivation is not derived logically from ethical or moral principles that govern a person’s thoughts. The secular system is not interested in conformity to one’s own sense of right conduct. Rather there are many anti-religious, propagandistic media platforms and programs that assault the moral sense in man — as if they are not satisfied with man until he loses his feeling of shame when he does something immoral.

These secular fanatics — and they do have their own extremists and bigots — are the ones who stand exposed for their high crime of breaking away from God, disobeying His orders, and refusing His words. On the Day of Reckoning they will wish to have been concealed in the bowels of the earth to remain covered with dirt forever. In their secular world they used to have a “good time” poking fun at apostles, prophets, and saints (ﷺ), but look at them on Judgment Day, **“Those who were adamant about denying the truth and paid no attention to the Apostle will on that Day wish that the earth would swallow them, but they shall not [be able to] hide from Allah anything that has happened.”**

On that inevitable Day the conscience they deadened in this world will come back to them stronger than ever. And when that happens they will not be able to hold back or hold in their real selves — the bad things they did, the hidden agendas they sponsored, and the crimes against Allah (ﷻ) and His Prophets (ﷺ) they were responsible for. If these villains even try to suppress their conscience on that Day their senses will step up and disclose what they did: their hands and feet will speak and testify against them. In the end, they will all wish they were material dirt instead of the full-fledged human intellect that will itself be of no avail, **“...and the God-denier says, “O how I wish I was dust” (78:40).**

Ṣalāh Is the Integration of a Sound Mind with the Divine

O you who have committed to Allah! Do not attempt to connect together with Allah [pray] while you are in a state of drunkenness, [but wait] until you know what you are saying; nor yet [while you are] in a state requiring total ablution, until you have bathed — except if you are traveling [and are unable to do so]. But if you are ill, or are traveling, or have just satisfied a want of nature, or have cohabited with a woman, and can find no water, then take resort to pure dust, passing [therewith] lightly over your face and your hands. Behold, Allah is indeed an absolver of sins, much-forgiving (4:43).

This lesson began with an adjuration to all people who have pledged themselves to Allah (ﷻ) to conform to Him, and to desist and refrain from setting up competitors or rivals with Him. Here, Allah (ﷻ) once again calls on devoted Muslims to join Him in their emotions and thoughts (ṣalāh). This becomes a peculiar time of conformity and a special type of conformation.

The admonition is a step forward in improving the social condition of the Muslims who were trying their best to pry themselves away from a moonshine ignocracy (*jāhiliyah*). In that desolate Arabia, hard drinks were a common feature of their social life. This is nothing new; wherever scripture ceases to be the norm and the law, alcoholic desires and carousing begin to run rampant. What was true for scripture-less Arabia prior to the Qur'an is equally true for scripture-less Arabdom post-Qur'an. Alcoholism, or the dependence on the consumption of alcohol (for example, wine, beer, and other spirits), is characterized as an illness when such consumption interferes with normal physical or emotional health. Excessive alcohol consumption may produce physical and psychological addiction, leading to nutritional and emotional disorders. Direct afflictions include cirrhosis of the liver, nerve damage, and heart disease, and this condition is now beginning to show genetic predisposition.

In today's world the term *drug addiction* has settled into common usage. The word *drug* is unscientific and imprecise in origin; derived, from the German *droge vate* (dray casks), it came to be applied, wrongly, to the contents of casks (cylindrical containers, usually made of wood, that hold liquids). In international and conventional usage the word has come to refer to substances that affect the central nervous system, even though many drugs do not significantly affect it. Thus a commonly accepted international definition treats a drug as "any substance that, when taken into the living organism, may modify one or more of its functions."²⁰⁸

Drugs, in general, are a simple way of referring to psychochemicals that alter the normal function of the central nervous system by acting on chemical transmitters in the brain. Drugs mimic substances in the brain, activating receptor sites. As a result of the ingestion of a drug, changes in behavior — including but not limited to sedation or slowing down of motor activity, stimulation, the suppressing of physical and mental pain, and alteration in the nature of perception — will occur. Drugs may be made out of animal, vegetable, or mineral sources, or they may be synthetic. While many drugs derived from plants are very ancient (cannabis, opium, coca), others have only been identified or synthesized during the last 100 years (heroin, amphetamine, along with a range of combinations) or since the 1950s (the minor tranquilizers, antidepressants, and anti-psychotic agents). The production of centrally acting drugs for therapeutic reasons is a major business of the international pharmaceutical industry.

In Western circles the concept of addiction derives from the Latin *addicere*, meaning *to assent*; it was a word used in the Roman law courts where, in debt cases, the debtor himself was often given to the creditor as a slave and became *addictus*, that is, delivered into slavery. The link between addiction and slavery goes back a long way and has been recorded in early literature. The addict was seen as someone enslaved to a substance, though often a willing and devoted slave. Some notions that come out of this include the glorification of tobacco as a nymph (a voluptuous, beautiful young woman) to whom one pledges devotion, and there are many other

such expressions of dedication to a drug. In some cultures, drugs are seen as sacred or even sacramental substances: *peyote* (a small spineless globe-shaped cactus) among Native Americans, *cannabis* among Rastafarians, and LSD among many of the gurus of the 1960s mystical counter-culture in America.²⁰⁹ The quest for chemical ecstasy or enhanced consciousness, as it was characterized by some, is both ancient and modern, running the gamut of cultures, countries, and religions. When the human mind goes searching for facts without scriptural oversight the “desire for intoxication” may be classified as one of four basic biological drives, in addition to hunger, thirst, and sex.

In the bereft secular West the terminology of drug use and addiction is confusing. Usually *misuse* refers to intermittent misapplication of the drug, and *abuse* to continuous misapplication, but both terms assume there is some objective way of knowing what constitutes misuse and abuse. Moreover the terms are used loosely and often interchangeably. It used to be common to distinguish *addiction* (involving physical dependence) from *habituation*. The American Departmental Committee on Morphine and Heroin Addiction in 1926 defined an addict as,

...a person who, not requiring the continued use of a drug for the relief of the symptoms of organic disease, has acquired, as a result of repeated administration, an overpowering desire for its continuance, and in whom withdrawal of the drug leads to definite symptoms of mental and physical distress or disorder.²¹⁰

However, in 1964, the World Health Organization abandoned the language of addiction for that of dependence, producing the following definition,

Drug dependence is a state of psychic or physical dependence, or both, on a drug, arising in a person following administration of that drug on a periodic or continuous basis. The characteristics of such a state will vary

with the agent involved and these characteristics must always be made clear by designating the particular type of drug dependence in each specific case.²¹¹

Since the mid-1960s, in the hub of Western civilization, in a period marked by the growth of amphetamine use by young people, it has been widely recognized that physical withdrawal symptoms and tolerance are not necessary to the idea of drug dependence.²¹² In recent years, particularly in the USA, the terms *addict* and *addictive* have come to be used loosely and generally, for example, in relation to societies, corporations, and churches. The distinction between “soft” and “hard” drugs, while still common, is misleading and inaccurate. The term *narcotic*, which means *sleep-inducing*, is extremely confusing since it is often used for drugs that do not have this effect. There has also been considerable debate on the whole concept of addiction as a form of compulsive behavior rather than a chosen lifestyle and identity.

Popular writings and discussions in the God-forsaking West have tended to stress drugs such as heroin and cocaine and to ignore alcohol (which is also a drug, though one often finds the phrase “alcohol and drugs”), tobacco, and the widely prescribed hypnosedatives and tranquilizers.²¹³ In 1987, it is estimated that 79,128 people in the UK alone died from alcohol and tobacco-related causes, compared with just 230 from other drugs. The prescribing of centrally active drugs of the sedative, tranquilizer and antidepressant varieties has been increasing since the 1950s. By 1974, nine million prescriptions for psychoactive drugs were issued in England and Wales alone.²¹⁴

There are many ways of dividing centrally acting drugs into categories. A simple method is to divide them into *sedatives* (barbiturates, methaqualone, alcohol), *stimulants* (amphetamine, cocaine), *intoxicants* (cannabis, alcohol), *psychedelics* (mescaline, LSD, STP), and *opiates* (morphine, heroin). But the same drugs can be used in a variety of ways; thus alcohol can be both a sedative and an intoxicant, and similarly, LSD can be used as an intoxicant or a stimulant, etc. Often, drugs that have been used for many years

acquire new patterns of usage within a given subculture: for instance, freebase cocaine (routinely referred to as *crack* or *crack-cocaine*) is now common among urban youth. Derivatives of amphetamine such as MDMA, or *Ecstasy*, have become common in the UK in the “rave” scene since 1989, although MDMA was synthesized in 1914.²¹⁵ The use of drugs for “religious” or “mystical” purposes did not begin with the hippies of the 1960s. Nitrous oxide was used as a recreational drug at “laughing gas parties,” primarily arranged for the British upper class, as early as 1799, while LSD was used in “therapy.”

Attitudes in the secular creed to the treatment of addiction are as varied as the drugs themselves. The emphasis on the family and the therapeutic community is central to many approaches. Alcoholics Anonymous with its “Twelve Step Program” has provided a model for groups involved with other forms of dependence.²¹⁶ Therapeutic communities may be based on group work models, while some are rooted in a religious tradition. Chemical approaches include the use of substitute drugs as in methadone maintenance. Contrary to much mythology, many addicts cease their use of a drug as a result of some life crisis without going through any “program.”

In Britain the first major legislation aimed at controlling drug abuse was the Dangerous Drugs Act of 1920. The recommendations of the Departmental Committee on Morphine and Heroin Addiction in 1926 (the Rolleston Committee) led to what has been misleadingly called “the British System.” Drugs such as heroin and cocaine, on the Rolleston policy, could be prescribed under certain conditions. There is evidence that such a policy does keep both addiction, crime, and, in recent years, HIV infection through injection needles under control. In the USA, where the same drugs are illegal, the link between addiction and criminal syndicates is one of the major social problems. Heroin addiction in America rose from 471,000 cases in 1990 to 701,000 in 1992; in Britain the total figure for all known drug addicts (not including alcohol) was 20,802 in 1991. During 1991 there were 8,000 new registered cases; the heroin figures rose from 5,639 in 1989 to 6,923 in 1990. However, today most of the heroin, cocaine, and

amphetamine is of illicit origin, and most addicts remain unknown to the Home Office. Policies to deal with drugs may do more damage than the drugs themselves. It has been estimated that 90% of the current costs of drug abuse are those relating to policy implementation. Policy has been shown to increase actual abuse.²¹⁷ In various religious traditions, orthodoxy is linked with sobriety. An ancient Christian hymn of St. Ambrose speaks of “joyfully drinking of the sober intoxication of the spirit...”²¹⁸

Within the Islamic context, the first order of discipline in this *āyah* is to break with intoxicants, and thereby addiction altogether. The treatment of addiction and intoxication in the context of reforming and refining the Islamic reality comes in the set of facts and circumstances surrounding a devout Muslim’s approach to Allah (ﷻ) via his petition-prayer (*ṣalāh*). Many arguments can be developed to convince a person that he should not drink, consume alcoholic substances, or form a habitual addiction. A psychological approach may suggest that alcohol consumption erodes family ties after eating away at a person’s internal well-being. Alcohol consumption or drug addiction are a drain on the family’s budget; therefore an economic argument may be developed against alcoholism and drunkenness. There is also a crime dimension to the overall problem of drugs and substance abuse in society. And such arguments can go on and on in rebutting the ills associated with drug dependency and inebriation. But in these glorious *āyāt*, Allah (ﷻ) tells man that He will not accept his approaching Him during his *ṣalāh* if he is narcotized or under the influence of alcohol.

This problem was brought into sharp focus as each Muslim had to look at his own self and realize that he only qualified to approach Allah (ﷻ) in *ṣalāh* when he was abstemious and sober. As the *ṣalāh* was the daily attraction and attracting force for all the Muslims in the community, the problem of “addiction,” or being abnormally dependent on something that is psychologically or physically habit-forming, had now evolved from a personal problem to a social one. Therefore, the problem of addiction had (and has) to be solved by both individual and society. Allah (ﷻ) requires its solution, and so does the congregation of Muslims for

the validity of their *jamā'ah ṣalāh*, and so does the moral sense of the individual Muslim who is listening to these words of inspiration in this Book of motivation. Neither the Islamic leader, nor the Islamic state needed to enact any laws to ban people from drinking intoxicants and habit-forming substances. It was the words of Allah (ﷻ) in a maturing Islamic society that went directly to the heart of man and convinced him to use his willpower to prefer the company of Allah (ﷻ) to the addictive elements in his life, which would have compromised his mental and physical well-being on his daily journey to Allah (ﷻ) through *ṣalāh*.

Some Muslims when they read this *āyah*, “...do not approach *ṣalāh* while you are intoxicated...” think that it refers only to alcohol (as opposed to other intoxicating and hallucinogenic substances), under which influence a Muslim may not partake in *ṣalāh*. This is partially true. Alcohol may have been the main substance that got people addicted and intoxicated at one time. It may be the main substance that is used in a particular culture or society to numb the senses and offer an escape route out of reality. Alcohol (chemical name: ethanol) is produced naturally in the fermentation process and is consumed in sub-scriptural societies as “alcoholic beverages.”²¹⁹ This beverage is any drink containing alcohol, often imbibed for its intoxicating effects. Foods rich in sugars, such as grapes, produce this alcohol as a natural product of decay, called *fermentation*, which is the breakdown of sugars and carbohydrates by bacteria and yeasts using a method of respiration without oxygen (anaerobic).²²⁰ Characteristics of the type of fermentation depend upon the nature of the carbohydrate, the type of microorganism, and conditions such as degree of acidity and the amount of available oxygen. Bacteria, molds, and yeasts commonly carry out fermentations by degrading sugars without the direct participation of air or oxygen.

Fermentation processes have long been utilized in baking bread, making beer and wine, and producing cheese, yogurt, soy sauce, and many other foodstuffs. In baking and brewing, yeasts ferment sugars to produce ethanol and carbon dioxide; the latter makes bread rise and puts bubbles into beers and champagne. Many

antibiotics are produced by fermentation; it is one of the processes that causes food to spoil.

Another way of reading and understanding this sentence in the *āyah* is that Allah (ﷻ) wants us to relate to Him, connect with Him, and speak to Him (*ṣalāh*) when we are in full control of our senses and mental capacity. And to do that we must quit consuming any ingredient or food that will “fog our mind” or “dull our senses.” We know from this and other *āyāt* about other ingested foods that will obscure our thoughts and muffle our perception. *Khamr* is a definitive word in this Qur’anic scripture that specifically carries within its domain fermented substances.

We cannot generalize and say all fermented products are *ḥarām* (prohibited). For instance, there is something called lactic acid fermentation and this takes place when lactic acid-producing bacteria (*lactobacillus* strains) ferment lactose, a disaccharide characteristic of milk, to sour milk.²²¹ In cheese production, the enzyme rennet is used to clot milk, and the resulting curdled milk protein is fermented with bacteria or mold strains to ripen cheese. Yogurt is milk that has been boiled and then inoculated with lactic acid-producing bacteria. The many other fermented foods include the dough in leavened baked goods containing yeast enzymes; sausage; and fermented vegetables such as sauerkraut, borsch, and kimchi. Far Eastern fermented foods are prepared from soybeans, rice, legumes, and fish. Other types of fermentations produce citric acid from glucose (citric acid fermentation) and oxalic acid from glucose (oxalic fermentation).

Bacteria in the colon ferment undigested carbohydrates in dried beans, lactose (due to lactose intolerance), and fiber. Excessive fermentation can cause flatulence or diarrhea. Normally much of dietary fiber is fermented anaerobically to produce short-chain fatty acids: acetic acid, propionic acid, and butyric acid. These fatty acids are absorbed and are the preferred fuel of cells lining the colon.²²²

All of the above fermentation processes are within the allowable range to prepare food and eat it. But then there is alcoholic fermentation. This is to say that under anaerobic conditions specific strains of yeast ferment sugar (glucose) to produce ethanol in the

preparation of toxic alcoholic beverages. In winemaking, yeast ferments the sugar in grape (or other fruit) juices. Ale and beer are the products of sugar fermentation from starch in malted grains such as barley and hops.²²³ In this case partly sprouted grains produce enzymes that release sugars from starch. In the manufacturing of vinegar (acetic acid fermentation) the alcohol in wine and beer is further oxidized by microbial fermentation to acetic acid.

Understanding the gist of the *āyah* would lead us now to ask about addiction and sugar. Addiction to refined carbohydrates in general and to sucrose (table sugar, a disaccharide composed of fructose and glucose) specifically is a controversial topic. On the one hand is the belief that sugar has no effect on behavior, and that it has little effect on health other than promoting tooth decay. A United States Food and Drug Administration (FDA) task force concluded in 1986 that typical sugar consumption does not generally pose a health hazard, despite the fact that the average American consumes over 156 lbs/yr!²²⁴ The opposite view contends that sugar addiction is a common phenomenon. Preferring sugar and sweets seems to be programmed at infancy. A craving for sweets often develops later in life, and in this sense sugar may be psychologically addicting. Compounding the problem of defining sugar addiction is the general observation that related symptoms are rather vague, including a change in mood or feeling shaky when abstaining from sugary foods.

One hypothesis proposes that addicted persons have a drive to achieve a sense of well-being and to overcome depression. Some addicted persons seem to exhibit an abnormal metabolism of neurotransmitters, chemicals that carry signals from one nerve cell to another. A primary example is the linkage between low serotonin (a brain chemical) levels and depression, and the correlation between high-sugar, high-fat diets and increased brain serotonin levels. Evidence suggests that eating certain sugary foods stimulates the production of brain peptides (endorphins), which trigger pleasant feelings. It has been hypothesized that the formation of endorphins may be abnormal in some individuals, possibly leading them to compulsive eating behaviors like bulimia nervosa.²²⁵ From all

this it could be suggested that sugar consumption is an area of amnesty in which Allah's (ﷻ) mercy for man overlooked getting "technical" on this matter.

Continuing a little bit further on this matter, note that the Arabic word *sukārá*, typically translated as *intoxicated* or *inebriated*, comes from the root word *s-k-r* (*sakara* or *sakira*) meaning *to sweeten*, which is also the root word for *sukkar*, or sugar. The word *sugar* in the English language itself comes etymologically from its Arabic equivalent, *sukkar*. Was Allah (ﷻ) trying to tell us something by the choice of words He used here? Is there a relationship between the way the body metabolizes sugar and a state of mental fuzziness, typically associated with the habitual consumption of alcohol? Has medical and biochemical science begun to catch up with some aspects of the guidance contained in this ever-giving Book, which was promulgated over 1,400 years ago?

In large measure, the body breaks down ingested fats and carbohydrates into simple sugars (monosaccharides such as glucose, galactose, and fructose), which are then metabolized to generate consumable energy that can be utilized at the cellular level. The body's simple sugar of choice is glucose; that is, all other simple sugars are metabolized similar to glucose before the body can utilize them for energy production. In order for the human body to survive, waking or sleeping, it must maintain a constant level of blood glucose, especially that which is being sent to the brain. If the blood glucose level in the brain drops even a little bit, then the person begins to feel sleepy and lethargic; if the blood glucose level drops drastically, the person could lapse into unconsciousness, or even death. Physiologically the body maintains blood glucose concentration at an even level through a complex relationship between organs, hormones, and cellular biochemical processes.²²⁶

The goal of catabolic metabolism, that is, breaking down complex molecules such as fats and carbohydrates into simpler ones, is to extract chemical energy from food. At the cellular level, one molecule of glucose ($C_6H_{12}O_6$) is broken down, through a biochemical process known as glycolysis, to two molecules each of pyruvate (CH_3COCOO^-), NADH, ATP, water (H_2O), and two

hydrogen ions (H^+). The free energy released in this process is used to form the high-energy compounds ATP (adenosine triphosphate) and NADH (reduced nicotinamide adenine dinucleotide). In all aerobic (respiration with oxygen) organisms, the pyruvate is then oxidized to generate more energy through a series of chemical reactions known variously as the citric acid cycle, the TCA (tricarboxylic acid) cycle, or the Krebs cycle. Glycolysis takes place in the cell's cytosol (intracellular fluid) whereas the citric acid cycle occurs in the mitochondria. The net result is that one glucose molecule, after complete oxidation through a series of biochemical processes, which include glycolysis, the citric acid cycle, electron transport, and oxidative phosphorylation, produces between 30–38 molecules of ATP.²²⁷

ATP is the “energy currency” of the human body; it stores chemical energy in the form of high-energy bonds and transports it within cells for metabolic activities. Being an end product of cellular respiration, ATP is used by enzymes and structural proteins in many cellular processes, including biosynthetic reactions, motility, and cell division. ATP is also incorporated into nucleic acids during the replication and transcription of DNA (deoxyribonucleic acid). Metabolic processes that use ATP generally convert it back to its precursors, and so ATP is continually recycled in the human body, to such an extent that the body turns over its own weight in ATP every day (the amount of ATP in an “average” body at a given moment is approximately half a pound).²²⁸

At the macro-level, the two organs most responsible for maintaining blood glucose levels in a narrow range, regardless of when a person last ate, are the pancreas and the liver. The pancreas produces hormones, insulin and glucagon, that trigger either the withdrawal or injection of glucose into the bloodstream. The liver performs several critical roles in glucose metabolism, the most important of which are glucose storage, release, and production.

Food is first broken down into simpler molecules in the stomach and then the intestines, from where it is absorbed as simple sugars into the bloodstream. As blood glucose levels begin to rise, the pancreas begins to secrete insulin, which triggers the liver to start

removing excess glucose from the bloodstream and store it temporarily in the form of glycogen, a multibranched polysaccharide (simple sugar molecules bonded together) that is the analog of starch in plants, fruits, and vegetables. Glycogen is found primarily in the liver and to a lesser extent in the muscles of the body; it is an energy reserve that can be quickly mobilized to meet a sudden need for glucose. The process of converting blood glucose to glycogen, called glycogenesis, prevents the blood sugar level from getting too high and keeps glucose in a readily usable form as the need arises. An adequate amount of glycogen in the body causes the liver to transform excess glucose into triglycerides, which are stored as fat. This is how excess sugar in the diet causes weight gain.²²⁹

As the body's blood sugar level begins to drop between meals or during sleep, the liver converts glycogen back into glucose and releases it into the bloodstream to prevent blood sugar levels from dropping below the acceptable range. This process, called glycogenolysis, is the opposite of glycogenesis and is set in motion by the pancreatic hormone glucagon.²³⁰

Understanding this relationship between the hormones glucagon and insulin, as well as their impact on the complementary processes of glycogenesis and glycogenolysis, puts one in a position to understand why high-fat and high-carbohydrate (sugars and starches) diets often "shock" the system. Depending on the frequency of this kind of consumption, the pancreas is put through a type of roller-coaster ride in the sequential secretion of insulin and glucagon; that is, after a sugary or starchy meal, the secretion of insulin has the net effect of removing large amounts of glucose from the bloodstream, leading to what is sometimes called a "sugar coma," which in reality represents symptoms of hypoglycemia (abnormally low blood sugar) that exhibit as lethargy and drowsiness. To compensate for the rapidly depleting blood sugar, the pancreas then secretes large amounts of glucagon to replenish the bloodstream and drive the glucose levels back into the acceptable range for proper body functioning and energy; and so it takes the body a while to get back to a steady state or even keel. Constantly constraining the pancreatic cells that produce insulin and glucagon

to suddenly start and stop such production has been linked to the failure of these cells to be able to secrete the necessary hormones in response to changing body chemistry. And thus, what was designed as a complementary system forces itself into failure by becoming competitive, essentially never returning to an easygoing steady state. Diets rich in the consumption of sodas, snacks, fast foods, burgers, and candies, which are high in fats and carbohydrates, if they persist for an extended period of time, are one of the primary causes of diabetes mellitus type 2, or acquired diabetes.

Alcohol (ethanol) is metabolized in the body by the same pathways, and with the service of the same organs. There are, however, some major differences in the way the body deals with alcohol. Blood alcohol concentration is determined by how quickly alcohol is absorbed, distributed, metabolized, and excreted. After alcohol is ingested, it is absorbed primarily from the small intestines into the veins that collect blood from the stomach and bowels and from the portal vein, which leads to the liver. These veins carry it to the liver, where it is exposed to enzymes and metabolized. Blood alcohol concentration is also influenced by genetic and environmental factors such as the presence of food in the stomach, type of alcoholic beverage, and rate of consumption.²³¹

Although it is readily absorbed by the gastrointestinal tract, alcohol cannot be stored, unlike glucose, in the form of glycogen or fat, and thus must be immediately oxidized by the liver in order to be eliminated. In its metabolism, alcohol is first oxidized to acetaldehyde, a toxic byproduct, by a set of enzymes in the liver, primarily alcohol dehydrogenase and aldehyde dehydrogenase. The acetaldehyde is further reduced to acetic acid and then finally water and carbon dioxide through the citric acid cycle. Even after moderate alcohol consumption, blood alcohol concentration can be considerable. Alcohol readily diffuses across membranes and distributes through all cells and tissues, and at these concentrations, it can acutely affect cell function by interacting with certain proteins and cell membranes.²³²

Chronic alcohol consumption and alcohol metabolism are strongly linked to several pathological consequences and tissue

damage, most notably associated with an excess of acetaldehyde and NADH. Excess acetaldehyde that has not been converted to acetic acid by the liver seeps into the bloodstream, which distributes it to the body's cells where it inhibits mitochondrial functions and reactions. When mitochondrial function is impaired, the conversion of acetaldehyde to acetic acid decreases, thereby causing a greater accumulation of acetaldehyde, which leads to further liver damage, like cirrhosis. Other pathological effects include oxygen deficits (hypoxia) in the liver; interaction between alcohol metabolism byproducts and other cell components, resulting in the formation of harmful compounds; formation of highly reactive oxygen-containing molecules that can damage other cell components; changes in the reduction-oxidation (or redox) state of liver cells; tissue damage; fetal damage; impairment of other metabolic processes; cancer; medication interactions; and addiction.²³³

Metabolic pathways for the disposal of excess NADH and the consequent blocking of other normal metabolic pathways has been found to result in acidosis (increased acidity in the blood and body tissue) from lactic acid build-up and hypoglycemia from lack of glucose synthesis. Excess NADH is also associated with the accumulation of fat in the liver, which is normally alleviated by the liver secreting lipids into the bloodstream; higher lipid levels in the blood may contribute to hardening of the arteries, high blood pressure, and subsequent heart attacks. Hence diseases, social conventions, and undisciplined dietary practices that significantly impair liver function often cause problems with blood sugar regulation.

With all of this information now available, we can see that among the symptoms of excessive alcohol consumption and excessive sugar consumption is hypoglycemia, or physiologically, the withdrawal of glucose from the bloodstream. Hence, it could be said, in a sense, that a person who has just consumed a meal heavy in sugars and fats gets "drunk" a short time after he is finished. Yet in many parts of the world, especially in those areas where the more affluent Muslims live, the faithful dutifully line up for *tarāwīḥ* in Ramaḍān after consuming the equivalent of three meals in one sitting. And then in the ensuing *jamā'ah ṣalāh*, when it comes to pay-

ing attention to Allah's (ﷻ) words during the recitation and deriving strength from an aggregate communion with Him, they find themselves drifting off to never-never land. To compound the problem, this communal pathology, exacerbated as it has been over the past few decades by Saudi religious persuasion, has psychologically conditioned the *qāris* to speed through the already meaningless recitation in order to alleviate the wandering attentions of those who have to stand for a long time when their bodies and minds are telling them they should be in bed. The end result is a sacramental forfeiture of time, money, health, and spirituality to a vacuous ceremonialism that emerged out of a cowed Muslim consciousness more dedicated to Allah (ﷻ) as a ritual taskmaster than as an imparter of wisdom, as reflected in this *āyah*, “**O you who have committed to Allah! Do not attempt to connect together with Allah [pray] while you are not sober...**”

The obvious meaning of this ban on alcohol, liquor, wine, and beer as well as any other substance that is ingested, injected, or inhaled, thereby causing a loss of consciousness, mental clarity, and sensual perception, is that any person who is thus impaired is barred from *ṣalāh*. In such a state of drunkenness or intoxication a person does not know what he is saying; in other words, his whole self is not interacting with the meanings of the Qur'an during *ṣalāh*.

This deterrence from *ṣalāh* was one of the incremental steps along the way to the total prohibition on all mind-altering substances. This *āyah* was in effect saying that if one wanted to drink any of these distilled or fermented intoxicants, then he would have to do so after *Ṣalāh al-'Ishā'*. The five other *ṣalāhs* during the day are lined up in such a way that a person, in order to avoid attending them while “under the influence,” would have to delay drinking until after *Ṣalāh al-'Ishā'*. And this became quite a social scene in the nascent Islamic community of Madinah: people leaving the *masjid* after *Ṣalāh al-'Ishā'* to go and drink their hard liquor. It was due to this anomaly that 'Umar ibn al-Khaṭṭāb said, “O Allah! Show us an evidentiary alleviation about intoxicants.”²³⁴ And it was not long before Allah (ﷻ) revealed the final verdict on *khamr* (fermented and distilled intoxicants),

O you who are securely committed [to Me]! Intoxicants, and games of chance, and idolatrous practices, and the divining of the future are but a loathsome evil of Satan's doing: shun it, then, so that you might gain prosperity! (5:90).

Immediately after this long and calibrated “withdrawal” everyone finally abstained from addictive and habit-forming substances.

Āyah 4:43 was an incremental step in the direction of prohibiting intoxicants, liquors, drugs, and all habit-forming and health debilitating substances. The following can only be stated with innocent pride: it is only Islam, the Qur'an, and the human being so influenced and uplifted that were able to phase booze, hard drinks, intoxicants, and alcohol out of human society. The most physically advanced society on earth has been unable to do just that relying as it has on man-made laws and government imposed regulations. Prohibition in US history was the period from 1920–1933 when the 18th Amendment to the US Constitution was enforced (by the Volstead Act of 1919), making it illegal to manufacture, transport, and sell intoxicating liquors. It represented the culmination of a long non-scriptural campaign by populists, progressives, temperance societies, and the Anti-Saloon League. This led to bootlegging (the illegal distribution of liquor, often illicitly distilled), widespread disdain for the law, speakeasies (illegal barrooms), and greatly increased organized crime activity, especially in Chicago and towns near the Canadian border. Public opinion insisted on repeal in 1933, and thus the era of Prohibition was ended by the 21st Amendment of 1933.²³⁵

The official rational decision to “break the habit” superseded the popular emotional conviction to do the same during Prohibition in the US and what finally transpired was 13 long years of an unsuccessful intrusion of government, albeit for the right purpose, into the people's desires, appetites, habits, and lives. And in the end the US government had to face the facts: legal authority eventually erodes if there is no popular support for laws and regulations. When people — in their hearts — are not convinced of “virtue,”

virtue itself becomes impossible to impose. So the American people during the time of Prohibition began to illegally manufacture, distribute, and sell alcohol, liquor, and all legally prohibited but individually addictive substances. They began what came to be referred to as *bootlegging*. The term itself originated in the US, when the sale of alcohol to Native Americans was illegal, and bottles were hidden for sale in the legs of the jackboots of unscrupulous traders. The term was later used for all illegal liquor sales during the Prohibition period from 1920–1933, and is often applied today to unauthorized commercial tape recordings and the copying of computer software for the purpose of unofficially (or privately) selling them.

If Americans would care to pause at this important chapter in their history they would come to realize that, in a sense, legislation is a function of divine authority rather than man-made laws on the books. In 1933, the 21st amendment to the US Constitution was adopted, permitting the sale of intoxicating beverages in the United States. It repealed the 18th Amendment, which had imposed Prohibition on the entire country. In theory, it still protects “dry” states that retain Prohibition by barring the import or transport of liquor into such states, thereby lending national support for state laws, but at the same time, it grants virtually complete control over alcohol distribution and consumption to the states. The 21st is the only amendment that repeals a prior amendment, and it is also the only one to have been ratified by conventions in the states rather than by state legislatures. The net effect of the US experiment with prohibition was that the government joined the bootleggers in making windfall profits off the sale of liquor by taxing such sales after legalizing them with the 21st Amendment.

The whole might and weight of the US government was unable to do what this Qur’an was able to do 14 centuries prior. The US government could not succeed in banning alcohol in its own territorial domain, while these *āyāt* in this heavenly Constitution succeeded in banning alcohol on all continents, wherever Muslims are to be found.

Communion with Allah (ﷻ) Requires Purity of Mind and Body

The gentle and extended process of prohibiting addiction and intoxication has to be viewed not in isolation, but within a general dietary or wholesome interaction between people and what they consume. There are other dietary and food allowance information and instructions in this holy and healthy Writ. Swine flesh, dead meat, blood, and particular non-edible animals are strictly prohibited. These details will be considered more precisely as we make our way through the wonderful meanings of this wonderworking Writ, especially in *Sūrah al-Mā'idah* (The Table-Spread). What is worth mentioning here is that man has to realize he cannot be conquered by his stomach-centered desires. He cannot become enslaved to his lusts, and he cannot permit his appetites to run rampant. He is also expected to discipline his compulsion for food so that consuming certain foods does not become "habit forming." It is within this "habit forming" area that the *āyāt* in *Sūrah al-Mā'idah* concurrently go on to inform him of the prohibition on gambling. Gambling is not a food; it does not give him any nutrients when he gambles, but what it does is to get him hooked on to a destructive habit. And this is proscribed behavior within the Islamic ethic.

In the real realm of things man is expected to take a hard look at his inner self, his inclinations, and his penchants. In doing so if he finds that he has a craving — a strong desire for a food or drink — he is expected to tame and discipline it. A food craving is a stronger urge for food than daily hunger and is specific for a particular item. Though craving food may involve a dependency, usually the desire to eat a specific food declines once it has been eaten. It is said that women generally experience more food cravings than men; however, by middle age this difference disappears. There probably is no single mechanism underlying food craving. Social factors are involved since taste and appearance of food are learned and profoundly influence food choices. It is also possible that craving sweets represents a desire for gratification, and thus food craving by women may be hormonally driven. Studies have shown that cravings for sweets and fatty foods are associated with premenstrual syndrome, depression, and seasonal mood changes.²³⁶

In today's medical sciences it is said that a biochemical imbalance may promote food craving. This model focuses on the neurotransmitter *serotonin*, a chemical that helps in the transmission of nerve impulses. Brain serotonin is lowest before menstruation. Brain centers requiring serotonin regulate appetite, as well as thirst, mood, and sleep. Certain individuals may produce abnormally low serotonin due to their unique genetic makeup or due to dietary imbalance. Thus craving sweets could be a form of self-medication. According to one hypothesis, carbohydrate consumption stimulates the brain to increase synthesis of serotonin from its raw material, the amino acid *tryptophan*, and that low serotonin levels can trigger the urge to eat sweets. However, brain serotonin levels may not influence carbohydrate food choices on an ongoing basis.

Alternative explanations have been offered for food cravings. One of these suggests that craving may be based upon brain peptides, *endorphins*, that decrease pain perception. Endorphin production increases during ovulation and drops during menstruation. Endorphin formation and release are stimulated when fat and carbohydrate are eaten together. The craving for chocolate associated with premenstrual syndrome may be explained by chocolate's high content of phenylethylamine, a compound that can promote relaxation and affect mood. Food craving is a possible sign of food sensitivity, in which the body may gradually tolerate an allergy-producing food to the extent that omitting this food from the diet could create a craving (withdrawal) similar to a physical dependency. A disturbance in the body's homeostasis could create biochemical imbalances in the brain and in the endocrine system. Thus changes in hormone levels, nutritional deficiencies, disease states and addictions can be predisposing factors to these imbalances. For example, it is known that low blood sugar levels can trigger cravings for carbohydrates and sweets. There could also be a link with the consumption of junk food; convenience food is high in sugar and fat, which not only slow down digestion, but also slowly inhibit messages to the brain to shut off hunger signals, which could in turn induce people to eat more junk food than they would normally. Food cravings increase the risk of cigarette smoking and alcohol and drug abuse.

Following closely the life-giving meanings of this sound Script and the observational determinations of science, that there is a healthy balance in our lives — a balance that begins in our feelings, desires, wants, and tastes — becomes apparent. These urges were not meant to subdue our willpower or to crush our better judgment. We are instructed to maintain our body's internal environment within well-defined limits that support life. From an introspective and medical point of view, this synchronization of our leanings and desires with Allah's (ﷻ) instructions and will, insofar as our food and sex appetites are concerned, is meant to consolidate an internal environment that provides optimal concentrations of water, nutrients, ions, and oxygen; an optimal body temperature; and an optimal osmotic pressure. This fine-tuning of man's appetite, irresistible urge, and insatiable desire on Allah's (ﷻ) creative terms translates into a clean bill of health: regulating blood sugar concentration, pH, and blood pressure. Stress creates an imbalance within the body. External "stressors" include loud noises and extreme temperatures; internal stressors include pain, mental disturbances, and high blood pressure. Stress-induced imbalances are counteracted by the many dietary regulations and human behavioral methods and models that return the body to its balance (*fiṭrah*).

Every structure of the body contributes to maintaining a normal internal environment. In particular, the modifications of cravings and the disciplining of urges have a rehabilitative effect on the nervous and endocrine (hormone producing mechanism) systems. The regulation and integration of these two systems is accomplished by the pituitary gland, the hypothalamus, and the adrenal glands. The hypothalamus is the region of the brain that controls the autonomic nervous system, nerves that regulate the pituitary gland (the "master gland" of the endocrine system), smooth muscles such as those around blood vessels, and cardiac muscles. The parasympathetic and sympathetic portions of the autonomic nervous system counterbalance each other. The sympathetic division adapts the body to stress, while the parasympathetic division restores energy to tissues and rejuvenates the body after stress.

Simply stated, the consumption of alcohol, the intoxicating effect in the body, and the impairment of optimum brain function as a result of drinking disqualifies an individual from *ṣalāh*. An inebriated and narcotized individual has wreaked so much havoc on his physical and psychological well-being that if he does come to Allah (ﷻ) to communicate with Him he is unable to sustain an “intelligent” flow of ideas and emotions with his Creator.

Muslims disqualify themselves from a communication relationship with Allah (ﷻ) — *ṣalāh* — when they are under the influence of any drug or substance that produces numbness or stupor. In the initial build-up of an Islamic society in Arabia during the epic years of Allah’s Prophet (ﷺ) there was a pre-existing “addiction” problem and the final prohibition on drugs, liquor, narcotics, and the like was accomplished through a process involving individual sensitization and social responsibilities that encompassed everyone as part of a solidified social meeting with Allah (ﷻ) through *ṣalāh*.

Another point to be grasped in this sea of details is that Allah (ﷻ) explained the main reason for banning a person from *ṣalāh* while he is drunk or “high.” Such a person should be conscious and alert to what he is saying, as in *ṣalāh*, he is intoning Qur’anic meanings, *du‘ā’s*, and conscience-raising *āyāt*. A person should know, understand, and be aware of what he says in such a position. But when someone is “stoned” or “drugged,” he is no longer able to mentalize and conscientize his *ṣalāh*. Therefore, Allah (ﷻ) says, “...until you are aware of what you say [in *ṣalāh*]...”

Some scholars extended this meaning to nullify anything an intoxicated or drunk person utters. That is to say that if an intoxicated man was to pronounce his intention to divorce his wife, his words carry no binding consequence because he is not in full control of his senses, does not realize what he may be saying, and his words may be coming from his subliminal self rather than his rational self.

In order to qualify for making *ṣalāh*, the first part of the *āyah* deals with maintaining a pure internal chemistry, mind and body, but it does not stop there, and so let us regroup now and return to the *āyah*,

O you who are firmly committed [to Allah]! Do not approach *ṣalāh* when you are groggy and obfuscated [due to liquors and spirits], until you know what you say, and [do not approach *ṣalāh*] after you have ejaculated, until you have bathed — except if you are in transit [and are unable to bathe]... (4:43).

Committed and conscientious Muslims by the words of this *āyah* are not allowed to approach Allah (ﷻ) in *ṣalāh* when they are void of their intellectual and conscientious selves — until they regain control of their senses and become sober. Likewise, the command in this *āyah* does not permit Muslims to approach Allah (ﷻ) in *ṣalāh* unless they have cleansed away their *janābah* (sexual discharge), either by bathing or by *tayammum*, if they happen to be in “track and traverse” status (*‘ābirī sabīl*).

What exactly is meant when the words in the Qur’an say, “Do not approach *ṣalāh*...”? What exactly is meant by “track and traverse”? Some learned persons say that “Do not approach *ṣalāh*...” means *do not come near masjids*, or at least *do not stay in masjids* when one has experienced a sexual discharge and has not taken a full bath (that is, a *ghusl*). The exception is a person who, after having a sexual discharge, is simply passing through a *masjid* but not staying for any other activities. This exception can be better understood in light of the circumstances surrounding the Prophet’s (ﷺ) companions. The doors of their homes would open into the Prophet’s (ﷺ) *masjid*; thus the only way for them to leave or enter their own homes was to pass through the Prophet’s (ﷺ) *masjid*. And so they were permitted to “cut through” the *masjid* but not to stay in it while they had not bathed. And of course if they were not allowed to stop in the *masjid* they were obviously not allowed to pray therein before they had cleansed their bodies. Other informed opinions about this *āyah* permit a person to be in the *masjid* and even to pray after a sexual discharge if he first performs the *tayammum* (rubbing the face and hands with dry topsoil). *Tayammum*, in this case, substitutes for both *ghusl* (full bath) and *wuḍū’* (ablution or washup).

The meanings of this open Book ought to be available to everyone; and to this end, a little bit of background explanation will be necessary for those new to Islam, Muslim and non-Muslim alike. Muslims, in order to qualify for “prayer” — the reverent petition to Allah (ﷻ) — are obliged to be cleansed of two human discharges: the sexual discharge (semen in the case of men; cervical mucus and menstrual fluid in the case of women), which requires a full bath; and the biological discharge (urinating and defecating), which requires a washing of the hands, arms, and face as well as the wiping of hair and the wiping or washing of feet (*wuḍū'*). But if a person is “on the move” going from one place to another, he is permitted for a brief duration to substitute the bathing process with *tayammum* — wiping the hands and face with clean and dry topsoil. Generally speaking, *ṣalāh* is disallowed after a person satisfies the urge of nature, until he washes up in the manner of a *wuḍū'*. When a person ejaculates by masturbation or copulation, then he or she has to take a full bath (*ghusl*) to become fit for *ṣalāh*. Some interpreters of this “act of sex” would even go further and say that a total bath is due once the “sexual organs” of male and female meet, and they cite the following hadith as evidence, “If he is within her limbs and the sexual response begins... a full bath is due even if he does not eject semen.”²³⁷ However, with that being said, the *āyah* is misunderstood by some who think that merely touching the other sex is reason enough for a full bath or *wuḍū'*. It is on record that Allah’s Prophet (ﷺ) kissed his wife and proceeded to *ṣalāh* without renewing his *wuḍū'*.²³⁸

The bottom line is that no individual may enter into the sanctity of *ṣalāh* while he or she is in the condition of *janābah*; before doing so, the individual must have a full ablutionary bath. The exception to this rule pertains to circumstances in which water is not easily available. Thus a person who is on the road, going from one place to another, or is away from home may substitute the ablutionary bath with *tayammum*. The nature of life is that running water is generally and easily available to a resident or a non-migratory person, in contrast to one who is travelling or on the move. Therefore, the resident or settled person is required to

have water and wash and bathe himself as the need may arise. But the person who is changing locations frequently may not have easy access to water, and since the times of *ṣalāḥ* are daily and frequent, he is allowed to tap unlitteed dirt (the part of the earth's surface consisting of humus and disintegrated rock) with his hands and run them over his arms and face as an alternative of necessity to water.²³⁹ *Tayammum* may also be an option when a person is ill, unfit, and unhealthy; the *āyah*, "...and if you are ill..." replaces water with *tayammum*.

The whole issue of substituting topsoil for water suggests that Allah (ﷻ) does not want people to feel oppressed by a type of technical ritualism. If the details of life impose disagreeable or uncontrollable circumstances on a person, he may use the less difficult of choices to remain in contact with Allah (ﷻ). In this same manner, there are other *āyāt* that enable human beings to keep a mild-mannered company with Allah (ﷻ),

And do not ruin one another: for, behold, Allah is indeed a dispenser of grace unto you! (4:29).

...and [Allah] has laid no hardship on you in [anything that pertains to] *dīn*... (22:78).

There are some conflicting *fiqhī* opinions about whether a person in the circumstance of *janābah* may enter a *masjid* by a partial bath, by *tayammum*, or is strictly forbidden from doing so. In the opinion of this writer, these matters are better left to either man's common sense or his intellectual curiosity. Similarly, in the books of *fiqh*, there are also detailed descriptions of the meaning of *ghusl* (full bath); however, suffice it to say that running water has to touch or be in contact with the whole body while the bathing individual confirms his intention for taking a full bath.

Believe it or not, there is information about the amount of water to be used in a *ghusl* or *wuḍū'*. It has been recorded that Umm al-Mu'minīn 'Ā'ishah said that the Prophet (ﷺ) was in the habit of using a *faraq* (a certain container-full approximately equivalent to

8.25 liters or 2.2 gallons) of water to do a *ghusl* after being in a state of *janābah*. He used the amount of a *mudd* for his *wuḍū'* (equivalent to about 0.7 liters or 0.2 gallons).²⁴⁰

Some of these *fiqhī* excursions about this *āyah* show us how our own reasoning may take us into elaborate details about when and how we may excuse ourselves under duress. They also relay to us the important, but frequently dismissed, license of being with Allah (ﷻ) with our thoughts and hearts even when our physical condition lags behind. There is another lesson here: we should not turn technical and dogmatic with ourselves when Allah (ﷻ) has given us the ease and the permission to bypass in certain circumstances what would otherwise be the norm. It is for all these reasons that Allah (ﷻ) says at the end of this *āyah*, **“Behold, Allah is indeed prone to amnesty, [and is] much forgiving.”** This reiterates how Allah (ﷻ) is fond of us, knowledgeable of our weaknesses, inclined to pardon our helplessness, and quick to forgive our shortcomings.

Muslims Need to Be Cognizant of Their Enemies

- (4:44) Are you not aware of those who, having been granted their share of the divine Writ, now barter it away for error, and want you [too] to lose your way?
- (4:45) But Allah knows best who are your enemies: and none can befriend as Allah does, and none can give support as Allah does.
- (4:46) Among those of the Jewish faith there are some who distort the meaning of the [revealed] words, taking them out of their context and saying [as it were], “We have heard, but we disobey,” and, “Hear without hearkening,” and, “Hearken you unto us, [O Muhammad]” — thus making a play with their tongues, and implying that the [true] *dīn* is false. And had they but said, “We have heard, and we pay heed,” and, “Hear [us] and have patience with us,” it would indeed have been for their own good, and more upright; but

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ
 أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى
 بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ
 وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعَ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيًّا بِالسِّنِينَ
 وَطَعْنَا فِي الدِّينِ ؕ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعَ وَأَنْظَرْنَا لَكَانَ
 خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾
 يَتَّبِعُهَا الَّذِينَ أُوتُوا الْكِتَابَ ؕ آمَنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن
 قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا
 أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ
 بِهِ ؕ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ؕ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا
 عَظِيمًا ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزُكُّونَ أَنفُسَهُمْ بِلِ اللَّهِ يُرَكِّي مَن يَشَاءُ وَلَا
 يُظَلِّمُونَ فِتْيَلًا ﴿٤٩﴾ أَنْظَرَ كَيْفَ يَقْتُرُونَ عَلَى اللَّهِ الْكُذِبَ وَكَفَىٰ بِهِ إِثْمًا
 مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ
 بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ
 ؕ آمَنُوا سَبِيلًا ﴿٥١﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ

نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَلِكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ
 يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ
 الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَهُم مَّلَكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ
 وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكُفِيَ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا
 سَوْفَ نُصَلِّيهِمْ نَارًا كَمَا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
 الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
 لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

Allah has rejected them because of their refusal to acknowledge the truth, for it is in but few things that they are [heavenwardly] committed to.

- (4:47) O you who have been granted revelation [aforetime]! Commit to what We have [now] bestowed from on high in confirmation of whatever [of the truth] you already possess, lest We efface your hopes and bring them to an end — just as We rejected those people who broke the Sabbath: for Allah's will is always done.
- (4:48) Verily, Allah does not forgive the ascribing of divinity to any beside Him, although He forgives any lesser sin unto whomever He wills: for he who ascribes divinity to any beside Allah has indeed contrived an awesome sin.

- (4:49) Are you not aware of those who consider themselves pure? No, but it is Allah who causes whomever He wills to grow in purity; and none shall be wronged by as much as a hair's breadth.
- (4:50) Behold how they attribute their own lying inventions to Allah — [compared] to which there is no sin more obvious.
- (4:51) Are you not aware of those who, after being granted their share of the divine Writ, [now] commit to baseless mysteries and the powers of evil, and maintain that those who are bent on denying the truth are more surely guided than those who have committed to Allah?
- (4:52) It is they whom Allah has rejected: and he whom Allah rejects shall find none to support him.
- (4:53) Have they, perchance, a share in [Allah's] dominion? But [if they had], lo, they would not give to other people as much as [would fill] the groove of a date-stone!
- (4:54) Do they, perchance, envy other people for what Allah has granted them out of His bounty; but then, We did grant revelation and wisdom to the House of Abraham, and We did bestow on them a mighty dominion.
- (4:55) And among them are such as [truly] committed to him [Abraham], and among them are such as have turned away from him [Abraham], and nothing could be as burning as [the fire of] Hell;
- (4:56) For, verily, those who are bent on denying the truth of Our involvement in men's affairs, We shall, in time, cause to endure fire: [and] every time their skins are burnt off, We shall replace them with new skins, so that they may taste suffering [in full]. Verily, Allah is almighty, wise.
- (4:57) But those who are committed to Allah [through faith and reason] and do righteous deeds We shall bring into gardens through which running waters flow, therein to abide beyond the count of time; there shall they have spouses pure: and [thus] We shall bring them into happiness abounding (al-Nisā':44–57).

After helping us understand the meaning of family — its caring and stable ambiance, its compassion for the orphans, its complementary relationships, and its emotional and financial bonding — and after representing the broader Islamic society as an extended family, this segment of the *sūrah* takes us into the real world where the maintainers of a dysfunctional status quo, the defenders of *kufri*, and their undercover Yahūdī ideologues reside. *Sūrahs al-Baqarah* and *Āl 'Imrān* have already covered some of this territory, and the reinforcement here suggests that these opponents and antagonists have always been the same. The simple presentation of Allah's (ﷻ) words and an explanation of His disclosure is enough for them to go into overdrive with their coercive routines and pugnacious behavior. They will prove to be their authentic God-denying selves in the past and in the present.

Muslims take notice! There is a war out there. Conglomerates, cartels, and capitalist interests will not permit committed Muslims to speak freely, move freely, and have free access to the airwaves and the public arena so that the strongest argument will win the day. These adversaries know that if the people of scripture are permitted to take on the people of Satan, the former will win hands down. So these God-deniers will do all they can to combat freedom of conscience, freedom of thought, freedom of expression, freedom of assembly, and freedom of self-determination for people who live and die by the scriptural standard. The heavenly inspired Muslims cannot for a moment assume they have the freedom to build their God-conscious society on earth, aloof from the interference and intrigue of big money, big government, and big egos. Allah's Prophet (ﷺ) was not given the freedom from opposition to transform Arabia from denying Allah (ﷻ) to affirming Him; human nature did not take a back seat during his mission. What then would give anyone the idea today that the Muslim followers of Allah's Prophet (ﷺ) will be given the non-antagonistic freedom to reshape Arabia, America, or the world from God-denying social orders to God-affirming social orders when human nature is still human nature? Humanity has no need for estranged individuals or polarized personalities to affirm the obviousness of Allah's (ﷻ) divinity; what it needs, though, is con-

solidated communities and substantial societies that will affirm the evidence of Allah's (ﷻ) authority.

This *sūrah*, heretofore, spoke about marriage, family, children, relatives, orphans, widows, and the like. But these issues within the family circle are not detached from the larger society in which they are located. And it is these larger societies that have a hard time tolerating the pending larger transformation, which occurs when the disciples of truth work on aligning the facts on the ground with principles of truth and justice. In the preceding two *sūrahs*, *al-Baqarah* and *Āl 'Imrān*, many *āyāt* demonstrated the nature of the elites, power figures, and special interest groups who are dead-serious about their dislike for Islam in its social, financial, and military manifestation. They take issue with Islam as a doctrine and as a concept if Islam means organization, institutionalization, and a power to be reckoned with. The Muslims in today's world who are satisfied with a veneer of Islam should begin to open their eyes and realize that they have real enemies, vicious enemies, and deadly enemies. This is the real world — and this Qur'an speaks to and about the real world. These pulsating and substantial enemies all around have their minds and their methods. If they want to steal from the Muslims they do so through some of their "Muslim" proxies, they do so with a "helping hand," and they do so through "international organizations." They do not rob the Muslims of their possessions, of their natural resources, and even of their identity without their tacit or passive approval in the name of modernity, civilization, or even "Islam" itself. These enduring opponents have elevated *kufr* and its derivatives into an art form.

Were it not for these words of caution and insightful *āyāt*, the Muslims would be "going along" in life as if they had no enemies and no antagonists. Even with these *āyāt* and this perfect Book most of them still assume they have no enemies. Even when the Muslims' blood is so cheap, when their lands are violated, when their holy places are desecrated, and when their reputations are tarnished, they still have those "Muslim" spokespersons who step to the microphone or stand in front of the cameras and tell everyone, "Islam is the religion of peace." No doubt, Islam is the religion of

peace, but that is not the issue — everyone (even Muslim enemies) knows Islam is the religion of peace. The more pressing question is: are those other religious persuasions peaceful? Muslims are killed by communities and populations, in the thousands and even millions at a time, and still there are individuals who dare take to the airwaves and proclaim that Islam is not a peaceful religion! This ought to make it plain to the Muslims that there are those amongst them who do not read the Qur'an, who do not understand it, or who disregard it if they understand it. It cannot be reiterated enough that the Muslims have dealt with a long history of aggressive enemies who will not leave them alone. They approach the Muslims with nothing but war on their minds; and they behave as if the Muslims are the criminals, the cutthroats, and the contenders.

The Qur'an means to eliminate this ignorance and this insincerity from the rank and file of all who commit themselves to Allah (ﷻ). If the nature of life itself is that the carriers of the truth will have enemies then they are entitled to know who those enemies are. And Allah (ﷻ) does not leave His vanguard in the dark; this Qur'an tells them exactly who these enemies are. But then, when the committed Muslims are given a description and characterization of those who intend them harm, they cannot make believe that these enemies do not exist, especially in view of the fact that overwhelming evidence and multiple demonstrations prove these enemies to be alive and killing.

This has been the unemphatic and frail position of today's Muslims: they do not know who their enemies are, they do not think they have enemies, or they think that by enjoying a lovey-dovey Islam, it is impossible to have enemies. How disjointed and naive the Muslims have become. The major distinction between the Muslims of today and those of the Prophet's (ﷺ) time is that today's Muslims want to live by asserting falsely they have no enemies, while the superior and favorable position of the Prophet's (ﷺ) generation of Muslims is that they were keenly aware, prepared, and confrontational with their well-known enemies when and if the circumstances dictated it. These vigilant Muslims were sharply alert to the Yahūdī dissemblers inside of Madinah. Because of this,

among other things, the Islamic social order was institutionally, socially, morally, and spiritually superior to the Yahūdī social sub-structure. It was this Qur'an, with these same words, that raised the consciousness of that time and it is the dismissive Muslims of today who are to blame for not taking these meanings to heart and molding them into social programs of constructive resistance. If Muslims were to only listen and understand what is said here in this Book of certainty they would see how material, military, and monetary benefits begin to accumulate.

The Muslims of the prophetic era were always apparently weak, militarily exposed, financially strapped, and numerically few, while their enemies inside and outside of Arabia were comparably stronger, militarily superior, financially more affluent, and numerically greater. But when both sides faced off to distinguish between the winners and the losers, it was the “inferior” Muslims who won the day and the “superior” *kāfirs* who lost and fell behind. It was their tenacious hold on principle, the certainty of being with Allah (ﷻ), and the zest for doing His will that brought down the infrastructure of *kufr* from its ideological holdouts to its military hide-outs. The Islamic moral high ground, the strong-minded commitment to Allah (ﷻ), and the uninhibited desire to go to Allah (ﷻ) via their military duties brought down the edifice of *kufr*, the establishment of *shirk*, and the forces of *ẓulm*. In the span of a single century, worldwide *kufr* was crumbling and the materialistic world order was falling apart. The demand for Islam was on par with the supply of Islam.

The world has never witnessed anything like this — neither before nor since. Genghis Khan, Napoleon Bonaparte, and Adolf Hitler all made military strides of a continental nature, but they did so with destruction, dislocations, and disasters.²⁴¹ The moral military force of that Islamic humanization of the Qur'an was transcontinental — with creativity, consolidation, and forward motion.

The Islamic Liberation (al-Fatḥ al-Islāmī) was not a colonialist project, nor an imperialistic enterprise as was the case with oriental and occidental armies and hordes breaking into other peoples' countries, robbing their resources, and devouring their

wealth. The Islamic military mission set out to offer people the freedom and knowledge to affirm Allah (ﷻ), understand His Scripture, and then make up their own minds about wanting to have faith in God and trusting in Him on the one hand or wanting to choose a different lifestyle and philosophy on the other. When the Muslims were the world's military force they offered its inhabitants moral quality, doctrinal substance, and cultural progress. They in fact extended a civilization to the peoples of the planet. The voluntary approval and willing acceptance of Islam by non-Muslims included people who shed their local cultures, national languages, and ancestral religions to become Arabs and Muslims. At the same time, there were others who held on to a portion of their own cultures, languages, and traditions while working their historical way up the ladder of responsibilities that were not inconsistent with being committed to Allah (ﷻ), adhering to the Prophet (ﷺ), and reflecting behavioral Islam in their own self-chosen context and its accommodating arrangement with the Qur'anic plan.

Nothing in the objective history and collective mind of the peoples who became Muslims indicates that Islam was imposed upon them under the blades of swords or within the range of arrows. It is true that Islam and its adherents stepped outside of the Arabian Peninsula into other people's cultures, traditions, religions, and histories, but never were the Muslims, who were on their prophetically motivated mission, interested in ramming Islam and the Qur'an down the throats of Egyptians, Persians, Orientals, and Africans. The Muslims wanted normal contact and regular liaison with the "other." Thus, the Islamic tide was impeded by no popular barrier; rather obstructions came from vested interests, governmental opposition, and those who were benefitting from and exploiting the status quo.

Islam, in the first generation after Allah's Prophet (ﷺ), went into an ancient Egypt that stretched across a span of time ranging from 3100BCE, when a unified kingdom embracing lower and upper Egypt was first created, to 332BCE, when Alexander "the Great" brought the rule of the pharaohs to an end. In the intervening millennia, Egypt experienced alternate phases of strong, centralized

government and periods of near anarchy, when competing dynasties and warlords fought for power. The periods marked by strong government at home and expansionist policies abroad are called the Old, Middle, and New Kingdoms; while the chaotic phases are characterized as the Intermediate Periods (I–III). In the so-called Late Period, the centuries immediately before Alexander’s conquest, Egypt lacked central authority, and the country was easy prey for the great expansionist powers of that time (Greece and Persia).

The religion of ancient Egypt, covering the period from 3100–30BCE emerged from the worship of tribal deities represented as totemic animals. These developed into animal-headed local and state gods, many of which represented forces in the natural world that “needed” to be entreated through worship and sacrifice. For example, the hawk was sacred to the Sun-god Re and the sky-god Horus; the ibis to the Moon-god Toth; and the ram to Khnum. In the 14th century BCE, Akhenaten made an unsuccessful attempt to establish Aten, the Sun’s disk, as the sole national deity. Immortality was secured through the rite of mummification.

All of this came crumbling down when the Islamic forces of enlightenment were able to speak to the average Egyptian and explain the meanings of the Qur’an. All this Egyptianism melted away and Islam was embraced by the masses of people who are still in the core of their hearts and minds Muslims even though one face of the enemy — Egypt’s government and military class — does not fulfill the role and carry the responsibilities outlined here in this Qur’an.²⁴² Even the ancient Egyptian language, an extinct Afro-Asiatic language that survives in inscriptions and papyrus manuscripts, was shed by its speakers who became Arabic speakers as an evolutionary step to absorption into Allah’s (ﷻ) Word, the Arabic Qur’an. In the 4th century before the Islamic transformation of Egypt, its language had evolved into a Coptic tongue, which because of Islamic tolerance and understanding is still used as a language of devotion by the Monophysite Christians in Egypt.

The allowance of Islamic recognition of the “other” preserved Egyptian art, which flourished under the pharaohs from 3000BCE until thousands of years later — in fact up until our very

day. Largely funerary in character, it reflected a rigidly conservative society and religion, and the style remained unchanged for centuries. Tombs were decorated with wall paintings and reliefs, and contained portrait of statues of the dead, together with household utensils, including fine work in metal, ivory, and terracotta (a hard, usually unglazed earthenware of fine quality, used for architectural decorations) for use in the “next world.” Human figures were invariably painted with a profile head, a single large front-view eye, frontal shoulders, and side-view legs. Statues such as the sphinxes similarly combined profile and front view in a way that reflected the shape of the original unsculptured block. Mummy cases were often richly decorated. All of this still exists as a showcase of how ancient cultures were voluntarily abandoned by their populations who readily, fervently, and honestly became the Muslims of the time.

When governmental powers and powerful governments were “neutralized,” it was only a matter of time before the people and masses were able to make out and tell apart the superficial culture they were in from the authentic and profound civilization that is Islam. When given a choice between atavistic culture and progressive civilization a free person will choose the latter — usually sooner than later.

Public Enemy Number One: the Yahūd

This new lesson is another reminder from the Most High to the committed Muslims of forces who are violently opposed to an Islam with organization and leadership, an Islam that means social transformation and global duties. *Enmity* is a persistent feeling of hostility to another or others, or hatred leading to a desire to injure or harm. In the Bible, the relationship of enmity has taken on a number of forms,

1. person to person, as “Esau hated Jacob” (Genesis, 27:41; Deuteronomy, 19:4, 6; Luke, 23:12; 1 John, 3:15);
2. people to people (Esther, 9:1; Ezekiel, 25:15, 35:5);
3. God with iniquity (Psalms, 5:5; Proverbs, 121:22);

4. the wicked with God and the righteous (Psalms, 55:3; Amos, 5:10; Luke, 6:22; Romans, 8:7); or
5. the world with the saints (John, 15:19).

Basic in biblical ethics is the enmity that sin harbors for the godly. For example, there was enmity between Eve (👤) and the serpent (Genesis, 3:1–15). Other verses sustain the same theme,

Sin is crouching [as a hungry, wild beast] at the door; its desire is for you, but you must master it (Genesis, 4:7).

The devil prowls around like a roaring lion, seeking some one to devour (1 Peter, 5:8).

Through all of this, there is no biblical verse that instructs Jews or Christians to hate, act violently, attack, plot against, or go to war with Muslims; unless some demagogue begins to replace the words *heathen*, *unbeliever*, *idolater*, or *pagan* with the word *Muslim*, then serious problems are bound to erupt.

The *āyāt* here proceed to give yet another narrative of the Yahūd in Madinah who proved they could not pull anything from their historical wellspring of faith to demonstrate a logical or consistent behavior when the Prophet (ﷺ), the Qur'an, and Islam became the overriding facts of life. Madinah quickly, but not without incident, evolved into an Islamic state despite the presence of a Yahūdī exclusivist enclave that should have known better than to show ill will and antagonism toward the authentic bearers of Scripture — the covenant-bearing Muslims. This lesson and the lessons to follow are social studies material that teach the devoted Muslims how animosity and aggression are persistently in attendance when Muslims dust off their traditions and assume their social and military responsibilities in life. “Religious” co-existence or community understanding is demonstrated by the human facts that are stated in these heavenly words as well as by our prophetic precedent.

And so these social lessons, presented in the context of the real animosity experienced by the early Muslims and their faultless

Prophet (ﷺ), will further refine our understanding of *shirk* and *nifāq*. This Qur'an has never failed to enrich Muslims with fertile instructions about opponents, adversaries, assailants, and aggressors who are to be found anytime and anywhere Muslims move beyond their traditional, static, habitual conditioning, and irrelevant religiosity. We shall, with Allah's (ﷻ) help, go into these precious and timely meanings.

Are you not aware of those who, having been granted their share of the divine Writ, now barter it away for error, and want you [too] to lose your way? But Allah knows best who your enemies are: and none can befriend as Allah does, and none can give support as Allah does. Among those of the Jewish creed there are some who distort the meaning of the [revealed] words, taking them out of their context and saying [as it were], “We have heard, but we disobey,” and, “Hear without hearkening,” and, “Hearken you to us, [O Muhammad]” — thus making a play on words with their tongues, and implying that the [true] *dīn* is false. And had they but said, “We have heard, and we pay heed,” and, “Hear [us] and have patience with us,” it would indeed have been for their own good, and more upright: but Allah has rejected them because of their refusal to acknowledge the truth; for it is in but few things that they are [heavenwardly] committed to (4:44–46).

The first statement in this lesson is a question that draws attention to those who, even though they have received scripture and were once its advocates and bearers, have become casual and unmindful of its contents, meanings, and responsibilities. The blooming Islamic conscience in the current generation has to grasp the living fact that there are people who make broad and sweeping claims of their “Judaism” and “Christianity” but in fact have turned their backs on Moses, Jesus (ﷺ), and the struggle that accompanied their lifelong missions, **“Can you not see those who have been**

given an entitlement of the divine Book... and how they exchange [this prerogative] with deviation and [how they] want you to go wrong?"

The first impression Muslims need to come away with is that if a people were assigned a holy scripture and experienced its struggle with Allah's Prophets (ﷺ), then these people ought to have a sense for righteousness, virtue, the truth, and justice. These historical biblical peoples were allotted the Torah via the heroic struggle of Moses (ﷺ), which transported them out of ignorance, ineptitude, and infidelity. The Torah is also known in Jewish tradition as the *Written Law*; more narrowly, it is referred to as the Pentateuch.²⁴³ In Jewish tradition, this divine Script was given to Moses (ﷺ) at Sinai together with a detailed oral exposition of the Torah and its commandments. Thus, the Torah encompasses in Jewish tradition both the Written and Oral Law, and every exposition of this Law, including the entire Talmudic compendium, consisting of literature and commentaries.

These people of the Torah trumpet their history, flaunt their racial superiority, and flash their biblical credentials, but all of this in fact is a show — because their behavior is what counts. And their behavior is awkward, unbecoming, and counter-scriptural. They prefer to make money and accumulate wealth by any means necessary, abandoning the responsibilities and standards of scripture in the process, rather than holding firm to moral and legal standards that would cost them money and deny them economic “opportunities.” Allah (ﷻ) has used a specific word that delineates commercial activity: they literally *buy ḍalālāh* (turpitude and perversion). There is a price to pay for abandoning scripture and collecting wealth and profit unscrupulously: that price is depravity and wickedness. But, in their view, as long as they are physically and materially satisfied, then becoming mentally and morally profane is a price they are willing to pay. This is their predetermined departure from Allah (ﷻ) for the sake of worldly treasures and pleasures. This is not one of those human misunderstandings about God or an honest mistake of these Yahūd not knowing what Allah (ﷻ) expects of them; they know very well what they are expected to do,

the intent and purpose of Allah's (ﷻ) Scripture, and how crucial it is to be a beacon for the peoples of the world. But in spite of that knowledge they choose what is profitable and lucrative even if that means they are going to have to trivialize God and His way.

It is not enough for these types of deviants to choose digression and diversion for themselves; they also want others who are potential scripture holders to lose sight and lose track of God and His Prophets (ﷺ). If "Christians" show any potential of regaining and recapturing their scriptural duties these Yahūdīs will try their level best to thwart them. Similarly, if Muslims show any promise of retrieving and restoring their scriptural duties and destiny these Yahūdīs will be there to divert their course. The Qur'an and the Sīrah give a complete anthology of the tricks and schemes that the Yahūd use for this ungodly purpose. This is a sad, but malevolent, bunch of people because they do not limit their damage to themselves; they want other people to be equally damaged, if not more so. Something peculiar about the Yahūd is exposed when the detail of their historical character is examined: they thrive on the immoralities, round-about-ways, and outright evil they see in other peoples, societies, and folks. Listen to what Jewish writers and investigators say about their own, particularly those who happen to be the principal movers and shakers of organized crime syndicates around the world; about the Russian mob, Robert Friedman writes,

"There is not a major Russian organized crime figure who we are tracking who does not also carry an Israeli passport," says senior State Department official Jonathan Winer. He put the number at seventy-five, among whom are Mogilevich, Loutchansky, Rabinovich, and Kobzon... Russia's criminal aristocracy covets Israeli citizenship "because they know Israel is a safe haven for them," said [Brigadier General Hezi] Leder [Israeli police attaché in Washington]. "We do not extradite citizens."

The country has also remained attractive to gangsters because "Israel is good for money laundering," explained Leder. Under Israeli law, banks can accept large cash

deposits with no questions asked. In one instance, a corrupt ex-deputy prime minister of Ukraine smuggled \$300 million of illicit cash into Israel in several suitcases, and deposited it into a bank... “Israel is a country that encourages people to come and invest money,” said Leder. “There is no mechanism to check the origin of the money.”

Israeli police officials estimate that Russian mobsters have poured more than \$4 billion of dirty money into Israel’s economy, though certain estimates range as high as \$20 billion.

...The mob’s young enforcers, trained by veterans of the Afghanistan war [in the 1980s] are infamous for their brutality... The torture chambers are run by what international police officials call the Red Mafiya, a notorious Russian mob group that in only six years has become a nefarious global crime cartel. The enigmatic leader of the Red Mafiya is a fifty-four-year-old Ukrainian-born Jew named Semion Mogilevich [described by the FBI as the most dangerous mobster in the world].

[Classified British, Israeli, and FBI reports] extensively detail the array of Mogilevich’s criminal activities: he traffics in nuclear materials, drugs, prostitutes, precious gems, and stolen art. His contract hit squads operate freely in the United States and Europe. He controls everything that goes in and out of Moscow’s Sheremetyevo International Airport, which is a “smugglers’ paradise”... An FBI informant told the bureau that one of Mogilevich’s chief lieutenants in Los Angeles met two Russians from New York City with Genovese crime family ties to broker a scheme to dump American toxic waste in Russia. Mogilevich’s man from L.A. said the Red Mafiya would dispose of the material in the Chernobyl region, probably through payoffs to the decontamination authorities there...

He bought a string of nightclubs called the Black and White Clubs — with locations in Prague, Budapest,

Riga, and Kiev — that became one of the world's foremost centers of prostitution. Mogilevich primarily used German and Russian women in these venues... In 1992, he cemented his ties to other Russian and Eurasian organized crime groups by selling partnerships in the prostitution business to the Solntsevskaya and Ivankov organizations.

...Mogilevich made staggering sums smuggling huge amounts of cocaine and heroin into Russia from the United States and Canada. "The profits were then introduced into the banking system and moved across the world via the UK," states a confidential British intelligence report. Mogilevich even bought a bankrupt airline in the Central Asian former Soviet republic of Georgia for millions of dollars in cash so that he could ship heroin out of the Golden Triangle [an area that overlaps the mountains of four countries of Southeast Asia: Myanmar, Vietnam, Laos, and Thailand] into Europe.

Like mob bosses everywhere, Mogilevich would have been unable to sustain the growth of his empire without police and political confederates. In Europe and Russia, the "corruption of police and public officials has been part of the Semion Mogilevich Organization's *modus operandi*," says a classified FBI document. In Hungary, two former policemen serve as security coordinators for the Red Mafiya's formidable combat brigades... Mogilevich also developed substantial and well-concealed political connections, particularly in Israel...²⁴⁴

Russian gangsters, mobsters, and banksters only inherited a "business" model that was perfected six decades earlier by their progenitors in America. In today's world, finances for covert intelligence activities — especially those carrying the imprimatur of plausible deniability that are designed to overthrow governments and to promote regime change — are outsourced to shadowy organized crime operatives, who have hands-on experience in "cleaning up" dirty

money obtained from “business” transactions, generally considered to be illegal by most governments, at least according to the law on paper. So there is a tight nexus comprising official government and the underworld, to such an extent that the two are hardly distinguishable, as many of these known mob bosses can run around in the open having no fear of being punished or imprisoned. Author Jenna Joselit highlights the origins of this association in Prohibition-era America, and the key role played by crime elements of American Jewry,

By offering unprecedented economic and social opportunities both to veterans of the underworld and to newcomers as well, Prohibition served as a catalyst for a new chapter in the history of New York Jewish crime, a chapter which radically altered the existing underworld. With the passage of the Eighteenth Amendment and its companion, the Volstead Act, criminals, observed police officer Cornelius Willemse, “went joyfully to work.”

Contemporaries widely believed that Jews were among the nation’s leading purveyors of illicit alcohol; many also believed, almost as a matter of course, that within moments after the Volstead Act took effect, illegal distilleries by the hundreds sprang up in virtually every immigrant neighborhood, including that of the Jews... Indeed, Jewish bootleggers like Waxy Gordon, Longy Zwillman, and beer baron Arthur “Dutch Schultz” Flegenheimer regularly made the headlines of the metropolitan papers with their dazzling feats of law evasion. In New York, according to one recent study of bootlegging, an estimated nine out of seventeen leading rumrunners were Jews.

...To be sure, some Americans may not have grasped the social and political implications of the new legislation. Others, however, like Waxy Gordon or Dutch Schultz, grasped its potential immediately. To Waxy and his fellow second-generation Jews, the manufacture and

distribution of illegal alcohol represented an almost unparalleled opportunity for making large and continuous sums of money. Like the movie industry, a business which attracted the talents of a similar group of immigrant Jewish young men, bootlegging was a “big growth industry.”

...Far from stigmatizing the bootlegger and rendering him socially unacceptable, this new profession enhanced the credentials of the upwardly mobile second-generation American Jew and opened doors hitherto closed to him. Socializing with the members of café society, many of them customers, frequenting the same speakeasies and attending the same parties, bootleggers blurred the once-tight boundaries between the legitimate and the illegitimate, between the underworld and the “upper-world.” Moreover, by investing or laundering illegally obtained profits in such legitimate businesses as the theater and real estate, they blurred the boundaries in a financial sense as well.

...With the promulgation of the Eighteenth Amendment, Waxy quickly realized the potential of Prohibition and after raising the necessary capital from fellow criminals, among them Arnold Rothstein, he began to smuggle liquor in from Canada, England, and the West Indies. Posing as a real estate entrepreneur with a suite of offices in a respectable West 42nd Street office building, Waxy hired freighters ostensibly to transport much-needed building materials from abroad to New York. On board, however, were hundreds of boxes of liquor. By 1925, Waxy’s “real estate” business was flourishing, he was depositing over \$200,000 a month in his bank account.

...Rothstein moved easily in the upper echelons of New York’s society... He moved with equal fluency among the underworld; “Legs” Diamond and Waxy Gordon were among his associates. Then, too, Rothstein blurred the social and financial boundaries of the upper and underworlds through his business activities. He

backed a number of highly profitable but perfectly legitimate real estate deals, and also one of the earliest attempts at rumrunning in the United States. Moreover, he was believed to be a powerbroker... “Wielding a power comparable to that of princes and potentates,” Rothstein was sought out by politicians eager for reelection, theatrical producers in need of financial angels, garment manufacturers in trouble with the unions, and criminals in need of bail money... In many respects, Rothstein’s career belongs more to the general history of American crime than to its particularly Jewish aspects. Rothstein was a “Jewish criminal” only by virtue of his origin... It is one of the ironies of Rothstein’s life that at the behest of his father, Abraham Rothstein, a leading Orthodox Jew, he was given a fully traditional Jewish burial.

...Rothstein’s career marked the passing of one era of crime history and the beginning of another... As the *New York Herald Tribune* observed, he belonged to a new class of criminals, a “Brahmin caste,” whose exploits were a far cry from those practiced by a generation earlier. “He led crime into the business era,” Rothstein’s biographer notes; “he change[d] crime from petty larceny into big business.” ...His contribution to the structure (and the history) of the underworld lay rather in his almost unparalleled ability to bring these, and other, trends into sharper focus. With a flair for business and business organization, Rothstein transformed criminal activity from a haphazard, often spontaneous, endeavor into one whose hallmarks — specialized expertise, administrative hierarchy, and organizational procedure — corresponded to the classic sociological model of a bureaucracy.

...Finally, by investing the money he earned through illegal channels into legal enterprises such as real estate and the theater, Rothstein made it difficult to ascertain where the illegal enterprise left off and the legitimate one began. Rothstein himself, it is worth noting, was the

very model of a bureaucrat. Affable yet distant, he subordinated his personal interests, sacrificing even his marriage, to build a vast business empire. Ultimately, Rothstein succeeded in professionalizing the underworld and thus laid the groundwork for what would become known as “organized crime.”²⁴⁵

What more do Muslims want, and what more do they need to open their eyes to this current and historical fact? The Yahūd are capable of this inappropriate and uncomely behavior. It is written in this holy Text and it is spelled out in spilled blood and rampant destruction in and around the Holy Land. There is a Yahūdī hand instigating almost every conceivable power on earth to abort the Islamic revival of our time. Not one favorable article or commentary — written or spoken — by any Yahūdī anywhere in the world has something positive to say about the sincere and earnest revival of Muslims in our day and time. Not even one word of approval! Why? Is there something destructive about Muslims adhering to scripture? Is there something wrong with Muslims resuming their God-given responsibilities? Is there something odd about Muslims becoming a light unto the peoples of the world? Is it too much for these Yahūd to see Muslims pick up the torch, beam its light, and show others the way? Every write-up, every story, and every news report from international media outlets that pertains to contemporary Islamic self-determination spews hatred and hostility at the new generation of Muslims who want their Islam to be what it is meant to be in this Scripture.

The ascending Muslims of today need to be cognizant of the fact that the information in this Qur’an pertaining to Yahūd is vital. Islamic reinstatement in today’s world will have to place this advice about the Yahūd front, right, and center. The Yahūd in their political program will do all that is within their reach to deter, divide, and disconcert active and responsible Muslims from consolidating their scriptural position as it relates to self-determination and repelling aggression. Concurrently, today’s descending Yahūd would do well to be aware of the fact that the information here in

this Qur'an pertaining to committed Muslims is critical. Yahūdi Zionist aggression and occupation in and around the Holy Land is advised to factor in the approaching consolidation of Islamic power that is working on collecting, affiliating, and eventually uniting the Muslims into a world power. All the bluster and fanfare of Zionist Israel will not frustrate this inevitable Muslim coming of age.

This is a scenario of polarization. And the Muslims need to know that the Yahūd are their enemies. The Muslims also need to know that Allah (ﷻ) is their authority and supporter, especially in this context of conflict and confrontation with Zionist Yahūd, **“And Allah knows your enemy best and none can be as authoritative as Allah, and none can be as supportive as Allah.”**

Today's Muslims may choose to listen to what Allah (ﷻ) is saying, understand this accurate description, and act accordingly by taking all measures and precautions. Or they may choose to fall for the high-sounding and idealistic words of humanism and secularism overlooking the Zionist and imperialist facts on the ground, while deluding themselves with the notion that the Yahūd and other imposters of scripture are fair and just when it comes to the Muslims. No one who reads and understands history can show that the Yahūd in Madinah were not the sworn enemies of Muhammad (ﷺ) and the fervent Muslims around him. No one can produce a Yahūdi document or statement in the 14 centuries since the advent of Islam that would apologize for their homegrown hostility toward Allah's final Prophet (ﷺ) and the plots against the initial Islamic tide emanating from Madinah. Even today's Yahūd who are now virtually “on top of the world” have not felt enough guilt over this historical fact to sit back and “fool” the Muslims of today by apologizing for their antics against Allah's Messenger (ﷺ).

With this Qur'an at their fingertips, how is it possible for the Muslims to be so cut off from this history today, and why are they so deluded as to permit their officials to issue fatwas and deliver *khutbahs* of reconciliation with these sworn and unyielding enemies? There is a pool of Judeo-Christian officialdom that, from time to time, finds common purpose in taking on the Muslims. And, peeling away the flattering rubric, it turns out that the Yahūd,

whose second nature is to pick on Muslims, are spearheading and instigating these “discussions.” These Yahūd did it in Madinah. They are doing it today. They will form a compact with the devil in their drive to agitate against Muslims of self-determination and divine inspiration. The *āyāt* point to the Yahūd’s (ongoing) clever gimmicks and deceptive maneuvers, since it had become their habit with Muhammad (ﷺ). Their engaging in these deceptive tactics appears to have occurred in the formative years of an Islamic leadership and authority in Madinah, before they were disciplined and subdued,

Among those of the Jewish religious doctrine there are some who distort the meaning of the [revealed] words, taking them out of their context and saying [as it were], “We have heard, but we disobey,” and “Hear without giving heed,” and “Listen to us, [O Muhammad]” — thus playing on words with their tongues, and implying that the [true] Covenant [*dīn*] is false... (4:46).

The Yahūd trying to play tricks on Allah (ﷻ) through the medium of language is a very serious insubordinate, disobedient, unruly, and dimwitted behavior. They would take a verse and make it sound contrary to what it really means, or they would interpret the verses of the Torah in a manner that dislocated their original meaning. One of their concerns was to conceal the information in the Torah pertaining to Muhammad (ﷺ), the Qur’an, and Islam itself. They could not have been as bovine as to not realize the similarities between the Qur’an and the Torah, but instead of being fair and objective they had the nerve to say that Muhammad (ﷺ) composed or forged the Qur’an after coming under the influence of earlier scripture. Because of their exclusivist orientation toward “owning” revelation, they could not publicly reconcile themselves to the fact that the Old Testament, the New Testament, and the Final Testament (the Qur’an) were all from one source, from one authority, and from one God. Had they come to their senses and acted in good faith they would have conceded this elementary fact

and affirmed the authenticity of Muhammad (ﷺ) and the undisputed credibility of the Qur'an.

But that, to them, would have meant that they would no longer be in the position of "Jew" and others in the position of "goyim." The world and its inhabitants had to fit within their *Jew/goyim* classification of the world; and if Muhammad (ﷺ) is not a Jew — and they knew there is no way to include him in their Jewishness — then he and all his followers and believers are *goyim*. This Yahūdī interpretation of events, causes, and dispositions is due to self-interest and not worthy intellect. The Yahūdī rabbis are responsible for this racialization of the Jewish religion and thereby the artificial barrier between themselves and the Qur'an, which authenticates all previous scriptures and endorses all previous Prophets (ﷺ).

Another possible view that comes from a reading of these *āyāt* is that scripture and religion were turned into a position of worldly privilege. The higher-ups in the Jewish religion had to maintain their hierarchical and empowered social and economic positions. Yahūdīs of high rank were in a comfortable position; they had unnerved their masses and reached a comfortable arrangement with the elites and the gatekeepers of the status quo. Hence, they did not need a "radical" figure like Muhammad (ﷺ) to remove the dust from an "archaic" scripture and mobilize the masses to transform every aspect of society and have it meet Allah's (ﷻ) standards and specifications. If there is anything the Yahūd are experienced with, it is this process of arresting the human pulse that yearns to blend in with Allah's (ﷻ) will on earth. That is not to say that this is exclusively a Yahūdī trait. There are "Christians" and "Muslims" who do not want to rock the boat either; they want to continue to use "Christianity" and "Islam" to dope their flocks with weekly and yearly religious sermons that pacify ceremonial Christians and nominal Muslims into the mainstream of official *kufr* and established *shirk*. These religious functionaries from priests to pastors and from sheikhs to *khaṭībs* feel comfortable kowtowing to illegitimate governments and criminal despots.

The Qur'an lays out the psychological affront they flung upon Allah's Prophet (ﷺ) when they out-and-out said, "O Muhammad!

We hear what you are saying, but we disobey! Don't expect us to believe, or affirm, or concur with you!" How barefaced and brazen can you get. To use one of today's terms, this was a Yahūdī "minority" in Madinah. The tide of Islam could not have given them comfort, and their knowledge of Muhammad (ﷺ) was written in their holy scripture, yet still they displayed this unblushing and contemptuous behavior toward Allah's Prophet (ﷺ). And they did not stop here: they added insult to injury by further saying, in the unerring words of the Qur'an, **"Hear without hearkening... and... [It is better for] you to listen to us [O Muhammad]..."** In what kind of ground does this level of arrogance germinate?

This is the unrelentingly insolent character of the Yahūd. And if they had the audacity and chutzpah to say these words of disrespect and defiance to Allah's Prophet (ﷺ) imagine what they may say to those who are less than Prophets (ﷺ), in particular to those Muslims who try to carry the heavy weight of the Covenant in an apathetically cowed world: terrorists, extremists, suicide-bombers, mullahcrats, etc. Nevertheless, if there are tender hearts among them, Allah (ﷻ) does not let them lose sight of His mercy. He states the truth for all to have the opportunity to use their common sense and respond to affection, mercy, and love when it comes through,

And had they but said, "We have heard and we pay heed," and, "Hear [us] and have patience with us," it would indeed have been for their own good, and more befitting: but Allah has condemned them because of their denial [of Him]; their commitment [to Him] is faint and faint-hearted (4:46).

There are those Muslims who think that it is possible to win over to Allah (ﷻ) the Jews en masse. But this is wishful thinking. There may be some honest Jewish individuals here and there who can see the light and realize how wrong their rabbinical religion has become because of its Yahūdī congregational leaders. Their racism has condemned them to where they are today.

Mass conversions from Judaism to Islam are effectively unknown throughout the past 2,000 years or so. In other words, there is virtually no information on Jews, as congregations, identifying the racist element in their religion, abandoning it, and making the leap of faith into the worldwide popular acquiescence to the will of a God who has no racial preferences, and who accepts on His terms any and all conformers. No significant numbers of Jews have proclaimed publicly and personally that Islam is not a “form of monotheism”; that it is not an acknowledgement of Allah (ﷻ) as man’s only deity and authority together. No influential Jewish group with the ability to craft a narrative has acknowledged that Islam predates Muhammad (ﷺ) and that Islam is the generic name of all of Allah’s (ﷻ) revelations and scriptures. No public Jewish voices have attested that Islam spread in the world not strictly because of military force but because of its inherent and internal appeal to human nature and its relationship with its Maker and Creator.

In light of this insight, can anyone explain the difference between the Jews of Madinah and the Jews of modern-day Jerusalem, the Jews of Arabia and the Jews of today’s Palestine, the Jews then and the Jews now, in their political aspirations and their contentiousness with the principled Muslims of past and present? These *āyāt*,

Are you not aware of those who, after being given their share of the heavenly Writ, now trade it off for erroneous belief, and want you [too] to go astray? But Allah knows best who your enemies are: and none can be as promotive as Allah, and none can give reassurance as Allah. Among those of the Jewish trust there are some who twist the meaning of the [revealed] words, taking them out of their context and saying [as it were], “We have heard, but we refuse to follow,” and “Hear without consideration,” and “Be mindful of us, [O Muhammad]” — thus making a play on words with their tongues, and intending to undermine the *dīn*. And had they but said, “We have heard, and we pay heed,” and

“Hear [us] and have patience with us,” it would indeed have been for their own good, and more appropriate: but Allah has disapproved of them because of their refusal to acknowledge the truth; for it is rare that they commit themselves [to Allah] (4:44–46),

report on the attitude and the policies of the Jews in Madinah when they had to deal with a “full blown Islam” — and not a private Islam, an individual Islam, a secluded Islam, or a secular Islam, if there are such things. To attach names and personalities to this *āyah*, there was a person by the name of Rif'āh ibn Zayd ibn al-Tābūt, a high ranking Yahūdī in Madinah. When he came to Allah's Prophet (ﷺ) he would say, “O Muhammad! Lend us your attention so that we may understand you.” Then he would impugn and malign Islam (in the narrative, it is not clear whether he was maligning and bad-mouthing Islam openly or privately). Because of his offensive demeanor Allah's (ﷻ) words captured the fact of life, **“Have you [O Muhammad] not observed those who have been given a fortune of Scripture...?”**²⁴⁶

This and succeeding *āyāt* are also reported to have captured the social reality of Islamic-Jewish relations when Ka'b ibn al-Ashraf, a Yahūdī chieftain, initiated a propaganda campaign by badmouthing and threatening to kill the Prophet (ﷺ), after he verified with Abū Sufyān the decisive Muslim victory at Badr. Not satisfied with verbal assaults and foul language alone, he headed to Makkah from Madinah with a delegation of 70 mounted men after the Battle of Uḥud.²⁴⁷ He initiated this treasonous mission in order to enter into an alliance with the Quraysh so that they could jointly attack the Islamic power center in Madinah and take Allah's Prophet (ﷺ) by surprise. This obviously annulled the agreement signed by the local Jewish power blocs upon the Prophet's (ﷺ) arrival in Madinah — an agreement that not only spelled out mutual recognition and coexistence, but also expressly proscribed any contact with the Qurayshī enemy by the signatories to the accord. Ka'b was hosted by Abū Sufyān and the rest of his band of treacherous Yahūdī combatants were accommodated in different homes of the Quraysh.

Abū Sufyān inquired from Ka‘b, “You are well versed in scripture and well educated; we [the Makkans] are illiterate and ignorant. Can you not see what this reckless and foolhardy person who is unattached to his own people has done? [This was the way the Quraysh referred to Muhammad (ﷺ) when speaking to Ka‘b]. So who of us [Muhammad or Quraysh] is on the right course and closer to the truth?” These could very easily be the words of today’s Saudi rulers in their off-the-record conversations with their Zionist sponsors. And how did Ka‘b respond to Quraysh’s grumblings? Ka‘b asked them, “But illustrate to me what your religion is.” So Abū Sufyān said,

We sacrifice for the pilgrims *al-kawmā’* [choice livestock], we offer the pilgrims water, we are hospitable to them. We work on freeing prisoners [of war], we have tightly-knit families and we believe in close family ties. We are the custodians of the Holy Sanctuary and its keepers. In the meantime Muhammad abandoned the religion of his ancestors: he caused families to break up, he also left the Holy Sanctuary [in Makkah]. Our religion is ancient, well-established, and has stood the test of time, while Muhammad’s *dīn* is recent, an innovation, and non-traditional.

After listening to Abū Sufyān’s explanation, Ka‘b concluded, “I swear by God that you are more advanced and more guided than he [Muhammad] is!” Is this not how the Zionists massage the egos of their Saudi interlocutors nowadays? To record the insolence of Quraysh against the last Prophet (ﷺ), to thereby register the nature of *kufṛ* in real-life circumstances, and to show Quraysh the true meaning of their slander against one of their own, Allah (ﷻ) said, **“Indeed, he who hates you [O Muhammad] is unattached” (108:3).**²⁴⁸

After his treasonous liaison with Quraysh, Ka‘b had the audacity to return to Madinah, whereupon the Prophet (ﷺ) promptly ordered the committed Muslims to eliminate him for

directly and shamelessly contravening the agreement — that is, Articles 13, 20, and 43 — he had signed with the Prophet (ﷺ). Article 43 states, “*And that neither the Quraysh nor any of its allies shall be offered [any] assistance or aid.*”²⁴⁹ Do not the heirs of Ka‘b ibn al-Ashraf in Israel today behave in the same impudent and defiant manner? Do they not enter into agreements in order to buy time, all the while concealing an attitude that goes against everything they agreed to? Muḥammad ibn Maslamaḥ was up to the task, and with Ka‘b’s termination, the propaganda campaign against the Prophet (ﷺ) came to an end, and an all-out war against the Yahūdī-instigated *mushriks* of Arabia was averted, at least for a short time. By simultaneously going on a disinformation offensive and hatching a threatening alliance against Madinah with Makkah, the main power center of the Peninsula, the Yahūd wanted to shift public opinion away from the Prophet (ﷺ) and the emerging principled power base in Madinah.

Had it worked out as they intended, the plan was for the Yahūd to attack from inside Madinah and for the *mushriks* led by Quraysh to attack from the outside. But since they ultimately failed at this early juncture, the Yahūd of Madinah concealed their contempt, resolved to wait for another day, and made it look like they were neutral in the “cold war” between the committed Muslims and the Quraysh of Makkah. With this as a backdrop, recall the first attempt to bring down the twin towers of the World Trade Center in New York in 1993, just as the new Clinton administration was assuming office in the US; failing in that attempt, the perpetrators did not give up and succeeded in the next go-around on 9/11, also when a new presidential administration, this time that of George W. Bush, was entering the White House.

The Prophet (ﷺ) himself was very careful and cautious about any social rumblings coming out of the Yahūdī quarters of Madinah; he was also concerned that they would use the perceived weakness of the newly-emerging committed Muslims to their own advantage. Were it not for Allah’s (ﷻ) help with these resounding *āyāt*, the Muslims may have succumbed to Yahūdī machinations — as they have today when they feel they can get by in this complex

world without these simplifying words of wisdom, insight, direction, and strength.

***Shirk*: the Yahūdī Argument against God**

The words of truth are now aimed at decision makers and policy theoreticians in the Judeo-Christian state of affairs. They are told, as the following *āyāt* will reveal, to understand the Qur'an — the Scripture that eclipses all previous scriptural revelations. If they choose not to do so then they will incur the consequences that follow: spiritual mutilation and social condemnation as a result of their twisted deeds and warped words. Their abdication from this Qur'anic scripture and their break with Allah (ﷻ) brings them into the forbidden area of *shirk*. Had they been devoted to their own historical selves they would have seen how much they have in common with the meanings that flow from this consecrated Qur'an. *Shirk* is the most serious offense and violation any human being can be capable of; it is so morbid and evil that with all the mercy Allah (ﷻ) offers, this one most cardinal sin is beyond His gracious amnesty and forthcoming pardon. Listen closely,

**O you who have received scripture [in times past]!
Commit to what We have [now] sent down in confirmation of whatever [of the truth] you already possess, lest We cause you to lose face and regress — just as We condemned those people who broke the Sabbath: for Allah's will is always done. Indeed, Allah does not forgive the [human] act of setting up consorts/associates with Allah, although He forgives any lesser sin unto whomever He wills, for he who ascribes accessories to Allah has indeed contrived an awesome sin (4:47–48).**

How is it possible for the Jews and Christians to feel anything but ease and comfort when these words coming from Allah (ﷻ) could not be more complimentary and favorable, “**O you who have been presented with scripture [in previous times], commit [yourselves]**

to that which We have revealed, which corroborates what you have [of scripture]”?

This is a friendly Qur'an; it is especially cordial toward people of the Bible as they should be familiar with its meanings. It is Allah (ﷻ) who initially privileged them with scripture, and now that He is presenting them with His final scripture they should be the first ones to acknowledge it, resonate with it, and approve of it. The Qur'an, notwithstanding the bad influence of governments and the self-interest of establishmentarian clergymen, is the newest, latest, and final edition of all previous sacred scriptures. Hence, Jews, Christians, and any other followers of previous scriptures, more than anyone else, should identify with the meanings in this comprehensive Qur'an, in the same way they relate to previous testaments.

But no. Based on observable phenomena, the Jews cannot muster enough objectivity or rational judgment, uninfluenced by emotions or personal prejudice, to come to discerning terms with the Qur'an. They refuse to say the Qur'an is Allah's (ﷻ) revealed word; and so they consider it to be the holy book of Islam containing the utterances of Muhammad (ﷺ) during his prophetic career. Instead of being impartial and affirming the same source for both the Torah and the Qur'an, they say a great influence exercised by Judaism on the growth of Islam reveals itself in the Qur'an, which reproduces many Jewish ideas and religious notions, mentions several precepts of Jewish law, and even contains Hebrew loan-words. When presumption and prejudice kick in, the Jews summarily abandon all linguistic common sense and thus cannot grasp the fact that all Semitic languages, including Hebrew and Arabic, share a pool of similar and sometimes indistinguishable words. That is not because the Arabic language borrowed words from Hebrew, and it certainly is not because the Qur'an contains "Hebrew loan-words." Yet this is another demonstration of how the Jews chose to remain exclusive, apart, and separate from those who are potentially the closest people to them: the Arabs and the Muslims. It is this religious apartheid and scriptural exceptionalism that move the Jews to say the Qur'an frequently alludes to events in ancient Hebrew history recorded in biblical narratives, which by the way, according

to them, are permeated with *midrashic* elements. As if a rational mind could accept any of this, they say of all things, it is from this breakaway Jewish isolationist mentality and its adulterated religious texts that the Qur'an extracted biblical personalities and prominent figures such as Moses and Abraham (ﷺ), the latter being considered the first adherent of the "true religion," which according to this Jewish reading of religion and history, after numerous distortions, was reestablished through Islam.

Even in today's world when Muslims are recapturing their Qur'anic persona, these Jews of the airwaves are presenting this monumental transformation of Muslims from status quo creatures and imperialist slaves to their covenant heights as fanaticism, fundamentalism, terrorism, and a whole suite of other epithets that are specific to Muslims coming of age. The whole Muslim world is in transition. This can only be for the betterment of society and the improvement of the world, but this will take a little longer than anticipated because these Yahūd and their loyal followers in the Judeo-Christian condition will have a hard time leaving the Muslims alone to sort out their internal problems and to, thereafter, resume their constructive role in the world. But the committed Muslims will not be able to reignite the Qur'anic spark so long as they permit the Yahūd to virtually deify the State of Israel, and allow them to continue to construct a political, military, economic, and religious program around the business of Jewish exclusivism and exclusive right. And these Yahūd will never be able to get away with it, **"They will eventually lose face and retreat — just as We excoriated those people who broke the Sabbath: for Allah's will is always done."**

The Yahūd are on a dangerous course with God. Ever since its revelation, they have been exerting their efforts to expunge Allah's (ﷻ) Scripture and in the process their own character is being carried off and wiped out. The Yahūd should understand they cannot play tricks on Allah (ﷻ): the more they seek to fudge the identity of the Qur'an the more their very identity and personality is fudged and effaced. This is an open-ended *āyah*, which means that the Yahūd, whenever they play these games with Allah (ﷻ), are bound to suffer an identity crisis because it is of their own making. And

true enough the Yahūd do have an identity crisis as most of them cannot define who a Jew is. They act as if they belong to an un-intellectual animal kingdom or some other species when it comes to answering to this Qur'an, and in the real world they turn out to be the creatures whose roles they have assumed.

Whether or not this posture actually moves them physically into the animal kingdom cannot be said with certainty; however the possibility is there. There are other *āyāt* in the Qur'an that connote a human reverse transmutation into the animal kingdom in which the Yahūd became the likes of apes and pigs,

For you are well aware of those from among you who profaned the Sabbath, whereupon We said to them, "Be as apes despicable!" (2:65).

And then, when they disdainfully persisted in doing what they had been forbidden to do, We said unto them, "Be as apes despicable!" (7:166).

It is not unreasonable to ask: can a radical break from God, a deep-seated psychological incompatibility with God, and a social opposition to the will of God, cause a genetic deterioration from human to sub-human status, especially when that mental, psychological, and physical rejection of God is further complicated by race-centeredness? The Yahūd in one segment of their long and obnoxious interaction via scripture with God went through the incident of the Sabbath. They wanted to play tricks on God by circumventing the prohibition on fishing during the Sabbath. As a consequence of this mischief-making they were transformed into apes and hogs. Whether they physically mutated, or whether this is a form of speech meaning that their instincts took over and they began to act like apes and pigs at the vagary of their internal psychology is a matter of two broad Islamic opinions that have never been conclusively settled.

When this fact was captured and presented by this Book of facts, it is said that Ka'b al-Aḥbār announced his compliance with

Allah (ﷻ) — that is, he became a Muslim. Abū Muslim al-Khalīlī, who was Ka‘b’s teacher, had faulted him for being lax in ascertaining whether or not Muhammad was Allah’s Apostle (ﷺ). So Abū Muslim sent Ka‘b to the Prophet (ﷺ) to see for himself. Ka‘b related he mounted his ride until he arrived at Madinah, and as he was entering the city, he heard a reciter read,

**O you who have been granted scripture [aforetime]!
Commit to what We have [now] bestowed from on
high in confirmation of whatever [of the truth] you
already exhibit, lest We score out your faces — just as
We rejected those people who broke the Sabbath; for
Allah’s will is always done (4:47).**

After listening to this *āyah*, he went on to say, “I then went to a source of water and washed myself, cognizant of my face [as to what I had just heard recited], and then declared in public my Islam.”²⁵⁰

The emphatic end of the *āyah*, “**For Allah’s will is always done...**” conveys to stubborn people, in a strategic sense, that Allah’s (ﷻ) will takes its course even though in the short term some people think they are doing whatever they want and assume they are getting away with it. This seems to be particularly true when it comes to the Yahūd. And Allah (ﷻ) responded suitably, “**For Allah’s will is ever done.**”

In the following *āyah*, Allah (ﷻ) discusses the magnitude of *shirk* and how He may erase any sin, any crime, any offense, and any mistake — but He will not efface the punishment for *shirk*,

Verily, Allah does not forgive the act of equating others with Him, although He forgives any lesser sin to whomever He wills: for he who equates others with Allah has indeed put forth an awesome sin (4:48).

The word and concept of *shirk* has to be understood in context. In the precise words of the preceding *āyāt* in this flawless Book, the behavior, attitude, and social character of the Yahūd were on dis-

play. They exhibited the following character flaws and failures:

1. they not only deliberately failed to identify and understand the similarities between the Torah and the Qur'an, but they also were willing and anxious to disregard scriptural principles and responsibilities for profit;
2. they had a social trait for distorting, twisting, and concealing the precious information and critical meanings that they were entrusted with by Almighty Allah (ﷻ); and
3. they had the gall to speak to Allah's Prophet (ﷺ) with a play on words.

These infractions and irreverence speak volumes about how the Yahūd are unwilling to revere Allah (ﷻ), respect His Prophet (ﷺ), and acknowledge His Book. To be capable of that and to make it an endemic social trait, they had to have committed the serious sin of *shirk*, whereby they behaved as if Allah (ﷻ) is surpassed or outmatched by their ego, their racism, their self-centeredness, and their obsession with financial gains and earnings. All of these concepts constrict the perception and persuasion of One God. So, even though in theory they may believe in One God, in practice they disbelieve in One God because there are other equal considerations that traffic with the authority and divinity of God. This becomes the felony and serious crime for which there is no redemption.

Allah's (ﷻ) overriding authority is paramount and supreme in the conduct of His subjects and servants. By focusing attention on the *belief* in one sole God without emphasizing that it is also the cheerful compliance to do His will, the Yahūd have managed to “secularize” monotheism. They also recast scriptural history in the image of their own *shirk* by saying that monotheism is generally held to be a late development in the history of religion, being preceded by polytheism — as is still suggested in Hebrew by the use of the plural form *Elohim* for *God* — and by monolatry (the exclusive devotion to one God without denying the existence of other divine powers). Their self-destruction knows no bounds for they go on to say that Jewish monotheism is enshrined in the formula “Hear O Israel, the Lord our God, the Lord is one” (Deuteronomy, 6:4).

Their evidence from the Bible, they say, suggests that in popular Israeli belief, the god Yahweh alone was to be worshiped but that different divinities presided over the destinies of other peoples (for example, Chemosh over Moab). However, in many parts of the Bible, for example in the latter part of the Book of Isaiah, monotheism appears as a clearly defined and absolute principle. Then they go on to say that this type of defective monotheism was Judaism's main legacy to Christianity and Islam. After saying all of that and glossing over it to boot, they admit that the exact definition of Jewish monotheism was a main problem of medieval Jewish theology: for Maimonides it excluded all divine attributes whereas for the Kabbalists it included the mystery of the 10 Sephirot.²⁵¹

The interjection of false authorities and false priorities between people and Allah (ﷻ) is the gist of *shirk*. The Yahūd are quintessential dupes of this most serious violation of Allah's (ﷻ) oneness, uniqueness, and wholeness. They have elevated their own relationship with God, which is theoretical at best and hypocritical at other times, to a type of deification. That is why they have the audacity to persecute Prophets (ﷺ) and even assault these men of God. One fact on the ground that further explains these *āyāt* is the following. Allah's Messenger (ﷺ) spoke to the thinkers and pundits of the Jews; among them were such Yahūdī learned persons as 'Abdullāh ibn Ṣūriyā and Ka'b ibn Asad. The Prophet of Allah (ﷺ) said to them, "O community of Yahūd! Be consciously on guard concerning Allah and yield to Him. By Allah, you indeed know that what I present you with [scripture] is valid and is the truth." They said, "Muhammad! We do not know that." They disclaimed him and took a firm stand in denying him and the Qur'an. It is about this standoff that Allah (ﷻ) comments, "**O you who have been given scripture in foregone times! Commit to what We have sent down...**"²⁵² What could be fairer and more "democratic" than giving these people an open invitation to compare their scripture with the Qur'an?

Even though religious and secular figures in the Judeo-Christian setting did not preserve and uphold the scriptural meanings in their totality, they did retain some values, ideas, and facts

that were bestowed on them by God. And to highlight this fact, the reader may infer a type of respect for them in the words of Allah (ﷻ) as He refers to them as people of scripture or People of the Book. But as history has taught manifold times, there is not enough goodwill, objectivity, and open-mindedness to listen to brotherly words of advice and admonition. Their generally unchanging position is to elevate their interests, their race, their selves, and everything thereof to a position of reverence, priority, superiority, and interference with the majesty, glory, and authority of God.

This serious and strategic sin of *shirk* has to be clear in the Muslim public mind. When the word *shirk* is explained or translated, seriously anomalous words and meaningless vocabulary are often employed. Some inaccurate and misleading renditions of *shirk* include *polytheism*, *disbelief*, and *paganism*. The word itself has become so confused with these imprecise renditions of its meaning that sometimes it is indistinguishable from other separate and distinguishable concepts such as *kufr*, *juhūd*, or *ilhād*. One of the major objectives of this *tafsīr* is to reinvigorate the functional meanings of these words for the Muslims as they make their mental journey through this scared, mind-stimulating Scripture. And thus to begin with, Allah (ﷻ) says that He may or will forgive all sins, blunders, or mistakes, but He will not forgive the crime of *shirk*. This wrongful misconduct is so offensive that Allah (ﷻ) will not write it off on the Day of Accountability. So, obviously, this begs the question: what exactly is *shirk*? Is it enough to be satisfied with historically buried words such as *paganism*? Is the word *shirk* transferable into a word of another language that itself has shed an active terminology when it comes to “religious” concepts?

The only way to get a better feel for the meaning of this critical Qur’anic word — *shirk* — is to trail it in the context of the Qur’an without straying outside this domain into the area of intellectual conjecture. Obviously, all the *āyāt* related to the subject cannot be exhaustively covered; therefore, the goal here is to judiciously choose those that will help in our definitional pursuit. The following *āyah* is pertinent to introduce the topic, “Say [O Muhammad], ‘Verily, I have been ordered to conform to Allah

and not to regard anyone as His rival/associate...’” (13:36). The meaning of *shirk* here is juxtaposed with ‘*ibādaḥ*, referring less (as it is generally done) to the secular word *worship*, than to *compliance* and *conformity* with Allah (ﷻ). Therefore, this *āyah* would mean that a person who consciously spends his life and deliberately adjusts his living to “higher concerns” has placed them in positions to match or exceed the influence and authority that belongs to Allah (ﷻ) over man. To confirm this contrary interchange between ‘*ibādaḥ* and *shirk* the Qur’an bespeaks the above account in other words and times,

...certainly, he who considers others as godlike beside Allah, Allah will ban him from Paradise (5:72).

And those who are active *mushriks* say, “Had Allah willed it we would not have conformed to anything inferior to Him...” (16:35).

The question then becomes: what kind of human conformity is being referred to and how does that relate to Allah (ﷻ)? The answer is contained in Allah’s (ﷻ) words, **“Besides Him [Allah] they have no authoritative superior — and He [Allah] does not countenance a participatory rival in His exercise of authority” (18:26).** And this is the essence of it: human conformity to Allah (ﷻ) is the human acquiescence to the fact that Allah (ﷻ) is the definitive superior authority in man’s life and therefore it is required from the nature of this mental acknowledgment and moral modesty of man to physically and materially work the Will of Allah (ﷻ) by obeying Him.

In the larger picture of things civilized man is expected to organize his social and inter-social activities along the lines presented to him by his only Creator and sole Maker. The irredeemable error that an intelligent human being makes is to allow some other being(s) or some other thing(s) to interfere or interpose themselves into the position of divine authority and authoritative divinity. There are governments, corporations, capital interests,

militaries, media conglomerates, motion-picture icons, and many other “godlings” who interject and interfere with this natural relationship that humans have with God. Military industrial complexes and government market cartels are the main wannabe contenders for extra-divine authority and influence in the lives of individuals and populations. In today’s real world the real gods are those who have seemingly unrestricted and brazen power. And they have restructured society so that “God” Himself has become a secondary consideration in the active lives, programs, strategies, and elaborate systematic plans of action that occupy people’s personal and trans-personal lives. This topsy-turvy dislocation of who Allah (ﷻ) is in the minds and feelings of human beings is *shirk*. And this process of diminishing Allah’s (ﷻ) authority, eroding His influence, and disregarding His power is the type of attainment that took time, effort, resources, and an intentional break from the way Allah (ﷻ) arranges life and the world in which it resides. In other words, *shirk* is the dysfunction of allegiance in man’s heart and the malfunction of authority in man’s life; thus it is the type of sin that is unforgettable and unforgivable.

Human beings are capable of this unbelievable sin. Some of these human beings may be in government while others may be in “church” but they do have something in common. They overlord throughout an area and throughout a period of time with the conformity of those who agree to this disruption of divinity, dislocation of deity, and breakdown of authority. This much is stated in the following words of the Qur’an,

They [Judeo-Christians] have denominated their rabbis and priests as lords to the exclusion of Allah — just [as they did with] Jesus, the son of Maryam — although they had been bidden to comply with none but the One God... (9:31).

Shirk is, therefore, an assault and an offense that human beings should be held accountable for when and if they are guilty of it. How dare anyone eclipse, totally or partially, the overwhelming, over-

powering, and overtaking singular position of dominance, authority, and governance that belong only, entirely, and exclusively to Allah (ﷻ)? In the world of *shirk* and in the minds of *mushriks* Allah (ﷻ) is a god who may be bumped out of life's hustles and bustles by more pressing things, more urgent demands, or more profitable choices. This mentality and attitude when they stiffen into plans and projects, when they become the mainstream, and when they set the pace, deserve an expulsion from Allah's (ﷻ) mercy and a denial of His amnesty. This is not only a misconduct and wrongdoing; this goes beyond a simple crime on the order of a misdemeanor or felony; this *shirk* is a crime of treason — an offense against the majesty, the glory, and the stateliness of Allah (ﷻ). It amounts to a perjury of the *shahādah* (I testify that there is no deity/authority except Allah and I testify that Muhammad is His Messenger).²⁵³

Once people reduce God to just a vague deity and elevate other men to unequivocal authorities, then the structure and establishment of *shirk* begins to extend from the people's feelings of fealty to the exercise of military might. It is this superstructure of *shirk* that is not excusable by Allah (ﷻ), and He tells us so in this *āyah* (4:48). Allah (ﷻ) is too important to be neglected. Allah (ﷻ) is too dominant to be forgotten. Allah (ﷻ) is too abundant to be dismissed. He is too overwhelming to be ignored. He is too powerful to be opposed. The act and build-up of *shirk* by micro-beings such as us, the expiring humans, amounts to a cardinal crime and a staple sin that begets no recovery.

Short of *shirk* a person who yields to the authority and superiority of Allah (ﷻ) will always have access to Allah's (ﷻ) mercy and clemency. A person may be a thief, a prostitute, a liar, a swindler, a murderer, a drunkard, or the like, but he can always have the hope and expectation that Allah (ﷻ) will forgive his trespasses, deficiencies, and sins — as long as no other in his mind and heart interferes with the agency, mastery, and authority of the One God who has no equivalent, no parallel, and no co-god. This aspect of Allah's (ﷻ) unlimited mercy does not mean He will look the other way when the most serious crime in creation is committed.

The “Chosen-People” Complex

For anyone who has immersed himself in Allah’s (ﷻ) words, it should be undeniable that “Jewish politics” have been on a confrontation course with Islam right from the original Islamic self-determination in Madinah during the time of Muhammad (ﷺ) all the way up to the Likudniks and their Zionist equivalents in occupied Palestine today. The uneasy history between committed Muslims and politically problematic Jews has never been one of a theological nature in the strict sense of the word. “Theologically” speaking, the Muslims and the Jews may well be the closest people to each other, but when it comes to the political “self-actualization” of the Jews, they have been problematic and troublesome for the Muslims of the Muslim East, not to mention the early Muslims at the time of the Prophet (ﷺ) in Madinah.

The core of the problem seems to be the “chosen-race” complex that has caused the Jews themselves untold miseries in their diaspora wherever they may have been throughout time within the respective societies they were located in. At times it would seem that this self-centeredness, coming out of the “chosen-race” mentality, has become a “religion” of its own. In them, the meekness and courtesy that comes from belonging to and dwelling in the company of Allah (ﷻ) is not evident. To the contrary, these selfish and inconsiderate racists in the garb of religion have made a mockery of Judaism by subjecting a divine scripture to the expediencies and interests of a racist nation-state called Israel.

What complicates the future for the Jews even more is the fact that Allah (ﷻ), the Prophet (ﷺ), and this Qur’an have exposed their internal ideas and methods, and recorded them for all to take notice and act accordingly. Were it not for this Qur’an, the Muslims would not be able to discern whether these political Jews are acting out of ignorance or out of malice. They would probably be anxious to err on the side of caution and say that these politicized Jews do not know any better, that they are an oppressed segment of humanity, and that all they want is to have a homeland of their own — just like everyone else on the planet. But this is a naive assumption and one that is cut off from the continuity of Jewish political history.

The fact of the matter is that these political and ideological Jews are where they are today because of their mental confrontation with God, their “run-in” with His Prophets (ﷺ), and their stubborn clash with the committed Muslims of our time. These Jews-for-politics deliberately distort and deny the meaning of scripture. They cannot do this and think that they will get away with it; time is catching up with them, and sooner or later they will reap what they have sown. Their “religiously” rooted racism is tantamount to “inserting words into God’s mouth” as it were. God does not favor a people because of their genetic makeup; rather he favors a people because of their moral standards, their selflessness, and their sharp focus on justice.

If Jews who are driven by political expediencies could come to an internal understanding among themselves that it is terribly wrong for them to justify racism by scripture, then this would go a long way to diffusing their wars with the Muslims. Obviously, they were not able to do this 14 centuries ago; and it may very well be impossible for these Jewish political heads to do so today. They must realize that their racism is certainly a problem and that they are annoying not only the Muslims but the whole world with it. They have to understand and internalize the fact that racism is an ideology — even if it has contorted biblical “explanations” — that claims to explain an alleged inferiority of certain racial or ethnic groups in terms of their biological or physical characteristics. Racist beliefs, especially Zionist ones, have been used to justify chronic poverty, the perpetuation of systems of inequality as is evident in the Israeli nation-state, ethnic cleansing, and even genocide.

It is within this egotistic political subversion of scripture, for the reality in their heart of hearts, that the Jews of Madinah were brought to light. The Qur’an says it as it is,

**Are you not aware of those who elevate themselves?
No, but it is Allah who elevates whomever He wills;
and none shall be wronged by as much as a hair’s
breadth. Behold how they attribute their own lying
inventions to Allah — in comparison to which there is
no sin more obvious.**

Are you not aware of those who, after being granted their share of the divine Writ, [now] commit to baseless mysteries and in the concentrated [and evil] powers of governments, and maintain that those who are bent on denying the truth [of Allah's power presence] are more surely guided than those who have committed to Allah [and His power presence in human affairs]. It is they whom Allah has condemned: and he whom Allah condemns shall find none to support him.

Have they, perchance, a share in [Allah's] dominion? But [if they had], lo, they would not give to other people as much as [would fill] the groove of a date-stone! Do they [the Jews], perchance, envy other people for what Allah has granted them out of His bounty? But then, We did grant revelation and wisdom to the House of Abraham, and We did bestow on them a mighty dominion: and among them are such as [truly] committed to him [Abraham], and among them are such as have turned away from him.

And nothing can be as burning as [the fire of] Hell: for, verily, those who are bent on denying the truth of Our involvement in men's affairs We shall, in time, cause to endure fire... (4:49-56).

It is said that the Jews of Madinah would push their younger ones forward to lead them in their prayers; they would also honor their ritualistic sacrifices, saying, "We have no wrongs and no sins!" And to expose this attitude, Allah (ﷻ) revealed the words, "**Are you not aware of those who flatter themselves...**"²⁵⁴ It is also said that some Jewish elders came to Allah's Prophet (ﷺ) with their minors and asked him, "These are our children; they are young and immature — do they bear any sin [at this age]? He replied, "No." And so they said, "By He whom we swear [meaning God], we [the elders] are in their [the juniors'] image. All the wrongdoings and sins we do during the day are excused during the night; and all the wrongdoings we do at night are excused during the day."²⁵⁵ This was yet

another way in which these Jews were making a case for racial and religious bigotry. Other *āyāt* round out the domain of this *āyah*, “**Are you not aware of those who consider themselves superior...**” shedding light on the elitist bias in the Judeo-Christian context,

And they claim, “None shall ever enter Paradise unless he be a Jew or a Christian.” Such is their wishful thinking — say, “Produce an evidence for what you are claiming, if what you say is true!” (2:111).²⁵⁶

And [both] the Jews and the Christians say, “We are God’s children, and His beloved ones.” Say, “Why, then, does He cause you to suffer for your sins? No, you are but human beings of His creating...” (5:18).

The *āyah*, “**Are you not aware of those who have been given a fortune of Scripture...**” is said to have captured a frame of mind peculiar to the Yahūd, although it is not limited to them. In addition to the Ka‘b ibn al-Ashraf affair after Uḥud, another contributing Yahūdī act of treachery, both of which indict them and their conniving, concerns the leaders who hammered together the grand hostile alliance in Arabia (al-Aḥzāb) against the Islamic leadership of Muhammad (ﷺ), the Islamic government of that time in Madinah, and the Qur’anic unity of the newfound society. This decisive military clash around Madinah is recorded in history as the Battle of al-Aḥzāb, also known as al-Khandaq; and the major power factions that became the backbone of the military attack against the Islamic State in Madinah were Quraysh, Ghaṭafān, Banū al-Naḍir, and Banū Qurayzah.²⁵⁷ The “masterminds” of *kufr* and the active coordinators of the grand coalition of military forces against the besieged Muslims in Madinah were: Ḥuḡayy ibn Akḥṭab, Salām ibn Abī al-Ḥuḡayq, Abū Rāfi‘, Kinānaḥ ibn al-Rabī‘ ibn Abī al-Ḥuḡayq, Abū ‘Imāraḥ, Abū ‘Ammār, Waḥūḥ ibn ‘Āmir, and Hawdhaḥ ibn Qays. The last three were from Banū Wā’il, the indigenous Jewish power center in Khaybar, and the rest were mostly from Banū al-Naḍir.

When the Yahūdī conspirators reached Makkah, members of the confederates around Quraysh were heard to say, “These are the Jewish sages; they are well versed in scripture and ancient revelation. So let us ask them [some questions], ‘Is your *dīn* better or the *dīn* of Muhammad?’” The visiting Yahūdī dignitaries answered the *kāfirs* of Makkah, “But of course, your *dīn* is better than his! And you are more ‘progressive and liberal’ than him [Muhammad] and his followers.” And to this recurring behavior — the collaboration between Arabians and Hebrews against covenant-bearing Muslims — Allah (ﷻ) registered His eternal word on the matter,

Are you not aware that those who have been given a share of scripture now commit to the *jibt* and the *ṭāghūt*, and maintain that the *kāfirs* are more surely guided than the *mu'mins*? It is they whom Allah has damned: and he whom Allah damns shall find none to help him. Have they, perchance, a share in [Allah's] domain? But [if they had], lo, they would not give to other people as much as [would fill] the groove of a date-stone! Do they, perchance, envy other people for what Allah has granted them out of His bounty? But then, We did grant revelation and wisdom to the House of Abraham, and We did bestow on them a mighty domain (4:51–54).²⁵⁸

Some brainwashed people have tried to use the following *āyah* to tar the Qur'anic narrative with an anti-Semitic streak. Far from it; the *āyah* is a description of truth when it comes to the Yahūdī supremacy mentality,

Are you not aware of those who elevate themselves? Rather, it is Allah who elevates whomever He wishes; and none shall be dealt with unfairly — none shall be mistreated an iota. Look! See how they fabricate lies concerning Allah! This evident wickedness [of theirs] is more than enough [to condemn them]... (4:49–50).

This *āyah* is a clear and time-proven evidence of the on-going Yahūdī claim of some type of “Jewish supremacy.” The vast majority of worldwide Jewry holds to the idea that Israel has been “elected” by God to carry the message of His law to the world. This “Israel” is sometimes a person — Prophet Jacob (ﷺ); sometimes a people — the Jews; and sometimes today’s Zionist enclave — the Israeli nation-state. Based on the covenant between God and Abram (that is, Abraham (ﷺ): Genesis, 15) that was renewed in the Covenant of Sinai (that is, with Moses (ﷺ): Exodus, 19:5), it is said in Jewish literature that the “election” was conditional on social righteousness. Isaiah describes the image of Israel as the chosen servant of mankind whose suffering will bring salvation to the world (Isaiah, 42:6; 53). Ezekiel saw the divine purpose in the unification of the world, with Israel as the instrument; Isaiah and Micah envisaged Jerusalem as the future center of the peoples of the world and Israel as mediator between them and God. In Jewish Hellenistic literature, Israel is God’s servant drawing the gentiles to the Law, but the Pseudepigrapha (Apocrypha) state the paradox between the election of Israel and its sufferings.²⁵⁹ The Jewish revolutionary movements of the early-2nd century BCE appear to have been aimed at the destruction of sinful gentile society.

Christianity, shaped as it was by St. Paul, attempted to transfer the claim to election from the Jews, who had rejected the divinity of Jesus (ﷺ), to the latter’s followers. In the Mishnah and the Talmud the role of Israel as the teacher of other nations is stressed; the potential (*sic*) equality of the other peoples with Israel is expressed by the Midrash (*Mekhilta Yitro*), which states that God offered the Torah to all of them, but only Israel accepted it. The *Tanhuma* states that the preservation of the conception of God is inseparably bound up with the salvation of Israel.²⁶⁰ The Jewish idea of the “chosen people” in some quarters implies not superiority over others, but superiority of responsibility and moral duty.²⁶¹ The diaspora-centered trend of early Reform Judaism did not favor the “chosen-people” idea, seeing in dispersion the instrument for transmitting the ethical teachings of Judaism. Zionism stressed Jewish reconcentration in the land of “Israel” and the realization of a

moral Jewish society on “independent” (the facts on the ground suggest *segregationist* rather than *independent*) Jewish terms as indispensable to the maintenance of (exclusivist) Jewish values.

It is true that at one time the Jews were carrying the responsibilities of scripture. They at intervals in their history were doing such a good job that they were outstanding among the rest of the peoples of the world. Their one-time devotion to Allah (ﷻ) merited divine miraculous intervention against His and their enemy: the Pharaoh of Egypt. These struggling Jews reached a point in their commitment to Allah (ﷻ) that He assigned them to the Holy Land. But that was only during a short period of history. The longer historical record, however, shows a Jewish people and a Jewish legacy that were resistant to God, obstructing His will, and contending His orders. Thus what later became mainstream Jewry parted company with the divine will and the more predominant amongst them broke with their respective prophets (ﷺ) altogether, even going to the extent of killing them. Their denial of God had a global scale as it positioned itself within “superpower” empires and influential nation-states.

“Are you not aware of those who dignify themselves...” As noted above, this clearly demonstrable reference to the Yahūd points to their self-centeredness problem. No doubt, this issue will stir some subjective people, as well as those who have been agendized by the Zionist spin machine, to rant out accusations of anti-Semitism when they come across this exposition of reality as it pertains to the Yahūd. So be it. This *tafsīr* is not in the business of soliciting Jewish satisfaction at the expense of communicating the meanings of this *āyah* in the real world around: past, present, and future. So far, this *tafsīr* has been constrained by neither fear, nor favor, and as such it has tried to illustrate, while keeping the contemporary reality in mind, the *āyāt* of this living Qur’an frankly and earnestly, and will continue to do so even if this is going to ruffle some Jewish feathers.

When a people begin to ennoble and enlarge their own selves at the expense or to the exclusion of others, they are bound to create a problem for themselves. This Jewish trait has contributed to

their historical quandary. Insofar as seesaw Christian-Jewish relations are concerned, they have worked in a way that finds the Christians on one of two extremes vis-à-vis the Jews: either they glorify the Jews as God's people and hence add to the preexisting Jewish self-centeredness, or they hate the Jews as being culpable in the crucifixion of Jesus (ﷺ), and this too impels the Jews to close ranks around their race. The Jews' hereditary, but non-immanent, claim to Jesus (ﷺ) — that is, “Jesus was a Jew [by race]” — combined with Jewish sentimentality about being God's chosen people have trapped almost all Christians into a position of either a deafening silence about the Jews — and this is the preponderant case today — or of a whispering criticism of the Jewish power position in society — and this is the generally insignificant persuasion of a very few Christians.

The Muslims do not have any of these problems — never did and hopefully never will. They have this Qur'an of certainty in front of their opened minds and they have the Will of Allah (ﷻ) at work in the world around them, which can be easily ascertained through their own God-given senses. They can say without prejudice, because theirs' is a moral position validated by scripture, that the Jews suffer from a problem that is liable for social and practical repercussions. Over the ages, the Jews have developed an automatic answer to the uncomfortable position they find themselves in with the *goyim*: they say the gentiles do not like them, the Jews, because of their religion. Coincidentally, this is the precedent setting position employed by American presidents, pundits, and politicians to justify their wars of aggression against the Muslims, “They hate our freedoms...”²⁶² The Qur'an here is explaining to the Jews that they are nurturing feelings of hostility in others not because of God's scripture and prophets (ﷺ) to whom they theoretically belong, but because of their claims and propositions concerning their race and ethnic relationship with God. Despite the fact that the Jews have suffered so much hostility throughout history, which in most instances they themselves helped to induce, their racial exceptionalism has blinded them to the source of many people's irate feelings about the Jewish tribe, the Jewish race, and the Jewish lobby.

The surface fact of life is that a socially engineered Christian and a Qur'anically ignorant Muslim think of Jews as followers of scripture who go to their synagogue and worship God in their own way. This position has some validity because some contemporary Jewish practices were at one time ordained by God. However, the intense and profound Qur'an cannot be manipulated or modified to meet Yahūdī "standards" of judgment. The Qur'an illustrates the facts of life and the nature of human beings without taking sides. And in this instance, the Qur'an states that these scriptural free-riders (the Yahūd) are in a religious state of mind that boasts about its "Jewishness." This Yahūdī character does not have any scriptural endorsement; it is alien to the Old, the New, and the Final Testament (the Qur'an). Despite the revisionist attempts of more recent versions of the Bible to "gloss over" this simultaneously aggressive and insular Yahūdī race-baiting feature, some references in pre-Qur'anic scripture still survive,

Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe [*sic*] yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel (Ezekiel, 36:31–32).

In today's world the regional uneasiness with this Yahūdī separateness that is centered around racial superiority and religious supremacy, and that has been an "off-and-on" thing throughout history, has found its magnet in the historical setup and snare otherwise known as Israel. For the first time in thousands of years the Jews have been able to solidify their separateness and "Jewishness" outside of their self-inflicted diaspora. In the 20th-century movement of European "Jewish" people into Palestine, atheistic Zionist-Jewish ideologues justified the mass dislocation of the native Palestinian people by citing, of all things, scripture and then spinning it with imperial objectives to project the idea that God's chosen people can only be free when they relocate into God's chosen

land. In doing so, they conveniently did not notice any Palestinians around, using their infamous statement that can be directly traced to their superiority complex, “a land without a people for a people without a land.”²⁶³ The global Jewish network that operates with this racist psychology uprooted Muslim and Christian Palestinians with the approval of the United Nations for good measure.

And since that time — well over half a century — the Zionist chosen-race body politic known as Israel has been rooting itself in the region and in the world. They have made inroads and lifelines into official “Muslim,” official “Catholic,” and official “Orthodox Christian” institutions, all of whom cannot resist Yahūdī trade connections with foreign governments, as well as irresistible information, offered up by these Zionist Jews, about active and inactive enemies. The treacherous role of Ka‘b ibn al-Ashraf survived for 14 centuries as a deterrent for Muslims against Yahūdī intrigue; but now there are Israeli Zionists who are beating a path to Arabian capitals and pumping up the egos of the “Abūs” from Rabat to Riyadh, and from ‘Amman back to Algeria. All this political frenzy is catalyzed by the same character that holds itself in high esteem (*yuzakkūna anfusahum*), generating its deadly racism and taking its toll on practically everyone around. This Jewish chosen-race delineation is acknowledged by and attractive to Arabians because of its clout, its influence, its lobby, and its connections. Like moths around a fire, the officials of Arabdom hover around their Zionist idol (Israel) as if these Qur’anic meanings do not exist. This whole scenario is being played out in real life around the Israeli corral, where the Arabian ranch hands of the Zionist cowboys, otherwise known as “Arab leaders,” go in and shovel the poop.

What has happened is that Israeli psychology, much of it rooted in the Talmud and manifested with the *Jew/goyim* dichotomy, has convinced other Jews from around the world to enlarge their local ghetto. And now the Jews have a global ghetto, which they refer to as Israel. It need not have been this way. Had the Jews identified the common convictions they share with the Muslims, there would not have been a military separation of the Jewish people and a racist separation of the Jewish race from their historical and “reli-

gious” counterparts — the Muslims. But the Zionist Jews chose to Talmudize Judaism and the result is a cataclysmic nuclear racism that stands down justice for the sake of its chosen-race rationality.

Human beings affected by this (Palestinians, Arabs, “Christians,” and “Muslims”) reacted first with panic, then with anger, and now with a call to arms. Out of this “reaction” will emerge a principled clash with Zionism: intellectually, socially, and inevitably militarily. Then the Zionist offshoots of “Judaism” will scream — as they are doing so loudly right now (2013CE) in trying to foment a war against the Islamic Republic of Iran — “anti-Semitism,” “pogroms,” and “an impending race murder of the Jews.” The instinct of survival in these types of racist and Zionist Jews tells them they need to protect themselves against the foreseeable backlash of their victims; to that end they have prepared the third- or fourth-largest nuclear arsenal in the world.

The Jewish “divines,” their rabbis, and their leaders who expound on the Halakhah are to bear the brunt of this very serious act of “religious” sabotage within Judaism. On the one hand, these Jewish scholars have contravened the spirit and the soul of revelation and scriptural enlightenment, while on the other, their Jewish leaders have pioneered the capitulation of scripture to secularism. Jointly, they have established themselves throughout time as being on the side of historical Rome, *mushrik* Makkah, and now the unreliable and unruly government in Washington, DC.

The chosen-race complex, undermining the universal meanings of the Pentateuch (the first five books of the Old Testament), is the one that prohibits the exaction of “interest” on a loan to a fellow-Jew but permits it as regards a *goyim* (Deuteronomy, 23:20). Despite their historical and contemporary corruption of scripture, in the universal non-Zionist understanding of it, there was a tendency to forbid all lending at “interest,” with the Talmud painstakingly forbidding even the “shadow or dust of interest” from Jews. In the European Middle Ages, all wealthy elements in Europe — Jewish merchants, bourgeoisies, and priests — were approached for loans. The Church, however, basing its positions on Aristotle’s writings and the New Testament, set its face against all forms of “interest,”

this tendency climaxing around the 13th century, and coinciding with the virtual exclusion of the Jews in Northern Europe from trade and handicrafts. Even so, later on, with the prohibition of usury not applying to Jews as stringently as it did to Christians, the open and regulated lending of money in Northern European countries hence fell into Jewish hands, and at times they found this to be the most lucrative thing for them to do. With all the money being accumulated through usurious loans and sustained debt, Christian authorities stipulated that a proportion of Yahūdī gained usury be paid into government revenue as taxation. In some instances the usurious Yahūd climbed all the way into the royal treasury. In a period of credit scarcity Yahūdī loans sometimes performed “national security” functions. In Southern Europe, usury by Jews remained the profession of determinant members of the Jewish “faith.” In Central and Northern Italy, Jewish municipal moneylenders or loan bankers were mainly responsible for the establishment of new Jewish communities in the 13th and 14th centuries.²⁶⁴

The Talmudic racism that is at odds with Torahic universalism gives one idea two faces: if money is loaned out to a Jew on the basis of “interest” it is called *usury* and it is prohibited, but if money is loaned out to gentile on the basis of “interest” it is called *money-lending* and it is permissible. Jews, if they answer to God, should break with these double standards and cling to God’s word — God over rabbis, Torah over Talmud, and conscience over greed.

The Qur’an, which illuminates and spells out the truth like nothing else, catalogs the different occasions where the “inflated ego” of historical Israelism exhibited itself. At one time, these Yahūdīs said, **“We are God’s children, and His beloved ones...”** (5:18). At another time, they said, **“The fire will most certainly not touch us for more than a few days...”** (2:80). And then, as if an ego could speak, **“None shall ever enter paradise unless he be a Jew...!”** (2:111). Thus, upon close examination of the internal expressions of these Yahūdīs, one would get the impression that they have a monopoly on God; or that their religious lobby is the only one accommodated by God; or that there is with God this special relationship, which almost borders on being in the flesh and

blood. Any student of the Qur'an knows very well that there is no such thing as a racial connection with God, as the drift within Talmudic Judaism suggests. The pupil who is familiar with Allah's (ﷻ) word knows that Allah's (ﷻ) relationship with man comes through man's allegiance to His command and counsel, and the demonstration thereof by man doing what is right and moral. Even if all the people of "Israel" violate their covenant with God and do what is wrong, they will never be able to get away with it, despite all their rhetoric, their appeal to man's sympathies, and their cooked-up religious texts.

The major problem with Israeli Yahūd is that they have been in and out of God's covenant by an annoying interplay between obeying and then disobeying Him, collectively and systematically. This attitude of "playing tricks" with God has earned them damnation, execration, and retribution. But they are not the only ones. To be objective about this "slick" attitude with divinity — even though the Yahūd pioneered this selfish behavior with God — there are those "Christians" and "Muslims" who behave just like the Yahūd. These "poor versions" of the Yahūd claim that God is theirs. Just because they happened to be born into "Christian" or "Muslim" families, they automatically become God's darlings and "special ones." By either simply believing "Christ is my savior," or by merely enunciating the *shahādaḥ* (that is, in word but not in deed), these types feel they are guaranteed God's heaven. The verbal Muslims, especially, are keen to believe their own rhetoric. Thus if they are mentioned in the Qur'an as the best *ummaḥ* unto the world, "*kuntum khayra ummatin ukhrijat li-al-nās,*" then Allah (ﷻ) is certified to be on their side. And that being the case, then Zionist Israel will be defeated as might be expected. This kind of fantasy Islam is not going to win the day. Hereditary Muslims, that is, Muslims who gain their description by virtue of being born into a traditional Muslim family, are like hereditary Jews and Christians. None have a monopoly on God. All have to work for and work on their relationship with God. Only then will they *earn* their relationship with God. Man's relationship with Allah (ﷻ) is not about genetics, biology or race.

The peoples who pride themselves on belonging to Islam in the world today have a long way to go. They have to realize that words are not enough; they cannot pronounce a formula and then — abracadabra — become the best people on earth. They have to realize that words come after hard work, never being a substitute for it. In today's world, most of the people who profess they are Muslims are for all practical purposes secularists. And it is impossible for Islam and secularism to dominate the same heart and the same mind at the same time: you are either a Muslim or a secularist.

Secularist Muslims Are Another Flavor of “Chosen People”

Secularization is the counter-scriptural process through which Islamic thinking, practice, and institutions lose their ideological and social significance. Secularization is based on a human theory, held by some sociologists, that as societies become industrialized, their religious morals, values, and institutions give way to secular ones, where any remaining vestiges of religious influence are subsumed into common secular practices.

Hence, secularism is a manifestation of *kufir*. When Islam ceases to exist in the form of a government, a society, institutions, values, principles, and public opinion it is cut back and cut down to personal Islam, private convictions, esoteric beliefs, and sub-social rituals. Corporate life no longer has a scriptural check and balance; poverty no longer finds a solution in scripture; crime no longer has scriptural definitions and punishments; and generally speaking, life itself is no longer influenced and shaped by Allah (ﷻ) through the medium of men. Since the Muslims are the last company of people to have been entrusted with this historical mission, they cannot afford to forsake Allah (ﷻ) and lapse into an “Israeli” mode of thought and behavior. They cannot become just another chapter in “Israeli” history.

The establishments, the authorities, and the governments that together make up the *kāfir* world order are on to the fact that the Muslims are finally waking up to their divine assignment. They are showing signs of putting the *dīn* back together again. For that reason,

a war is being fought out there. *Kufr* has declared this war against Muslims who are reclaiming their essence, recapturing their responsibilities, and resuming their leading role through hard work, positive interaction with others, self-reliance, and a long struggle against God-deniers, falsifiers of scripture, and killers of prophets (ﷺ).

The Muslims of our day and time, at least some of them, have hit rock bottom. One evidence of that is their wanting to accomplish their objectives by emulating the Jewish rise to prominence in the secular and imperial world. And when have Jewish decisions and choices become an Islamic *sunnah*? The decline of Muslims commenced when they began to distance themselves from the vital information in this up-to-date and current Qur'an. And thus with no reference point to adjudicate their choices, when these "Muslims" were on their own, they began to crisscross with the Yahūd and every other forsaken human being: no direction and no anchor.

The Jews can exhibit aggressively, display proudly, and tittle-tattle all they want about their chosen-race status: the more they do so the more they expose their real selves. The fact of the matter is that it is only Allah (ﷻ) who will raise the status of people — on His terms and in His own good time. Allah (ﷻ) can see through their hearts and He knows exactly what they are up to. If we become their clones, then we are no better than them. Conversely, if the majority of committed Muslims today were in tune with Allah (ﷻ) through this Qur'an, they would be working silently, struggling selflessly, and moving in Allah's (ﷻ) direction sincerely, uttering not one word about who they are, until they receive Allah's (ﷻ) recognition and His compensation. Let the efforts of "low-key" committed Muslims run ahead of them, and let the sacrifices of "unknown Muslims" precede them. Then, Allah (ﷻ) will be there to favor them and acknowledge their dedication and service for Him and His creation.

It is Allah (ﷻ) who testifies against the Yahūd who crow about their racial quality, being haughty in having a type of monopoly on God. In doing exactly this, these Yahūdīs are not only lying, but they are drawing attention to their guile, **"Look and see how they fabricate lies about Allah — of which there is no sin more**

evident.” The Muslims of today — due in large measure to the *kāfir* governments that rule over them — are dangerously simulating the Jewish dereliction of divine duty. They have no Islamic central authority, they have no Islamic state that embraces them all, and they are virtually a *non-ummaḥ*. Putting rituals aside, if the social value of human beings is considered in terms of a community’s adherence to scriptural ideology and the economic dispersion of Allah’s (ﷻ) justice in the global human condition, then the sad conclusion is that there is no substantial difference between those who say they are Jews, Christians, or Muslims as they all have become secular co-equals or “religious bigots,” both of which have no basis in scripture or in revelation.

Muslims do not use the words *chosen people* but their actions speak louder than their words. Some “Muslims,” especially those who have petroleum beneath their cemeteries, have a “chip on their shoulder” as they look down on the poor peoples in Africa and Asia. In their minds and behaviors a homeless Muslim is as wretched as a roofless Christian. They think they are doing God a favor when they pay for the seasonal Hajj expenses of a few hundred Muslims every year. They often quote the hadith that Islam, like Judaism (and Christianity), will disintegrate into 70 odd sects; and that their sect or religious order is the best or the only one to be saved.²⁶⁵

Allah’s (ﷻ) *dīn*, for which any community may assume responsibility, is to accentuate the momentum of morality with its legal dimension so that the executive power of government, in a sense, recedes into the heart of man. The *dīn*, with this definition, does not exist. Morality is on the run and autocratic governments are on the rise. In the middle of all this some Muslim officials are behaving in the best traditions of their Israeli counterparts — religiously, politically, economically, and in every other sense. Were it not for the surface differences of their names and customs, the two would be indistinguishable.

Maximalist *Tāghūt* Has Always Relied on Yahūdī “Intelligence”

Allah’s (ﷻ) assuring words continue to bring otherwise obfuscated figures out of their elitist ghettos. Not only do the Yahūd regard themselves as God’s exclusive stock, they also show another pattern of conceptual and behavioral deviation. They elevate conventions of immorality and illegality to the extent that Allah’s (ﷻ) moral code and legal procedures are eclipsed. And in the process, their strategic control of society, their “legal” exercise of concentrated power, and their wholesale economic injustice becomes exaggerated, excessive, and extreme. In this sense they are beholden to *jibt* (delusional powers) and *tāghūt* (“big” government; that is, as the term is used in American political discourse). This *āyah* points to the Yahūd who, given their own scripture, should know better and proceed straightforwardly. Most of the time, the reality hidden from the public mind is that the established government — with its capacity to influence public opinion and with its unprecedented power to do whatever it wants and get away with it — can socialize society in such a way as to compel the average person into placing the government in the position of a god and the people in the posture of subjects, servants, and slaves.

This arcane reality singles out the Yahūd of Madinah, and by extension all of those Jews who exhibit the same Yahūdī tendency to seek sponsorship and protection from *kufir* in return for justifying its *tāghūtī* concentration of power. Thus, when the Madinan Yahūd went to Makkah, they revved up their spin machines (think tanks) to spit out testimonials about how the Makkan *kāfir* and *mushrik* power position, status quo, and established “authority” were superior to those of the fledgling Muslims and their nascent state in Madinah. What else could possibly make these Yahūdīs break from scripture and side with the *mushriks* other than their vexation with truth and justice in the way they were being expressed by the early Muslims around the Prophet (ﷺ)? Their national ego and racist narcissism wants it all: scripture belongs to them by “divine choice” and the people’s wealth belongs to them by “virtue of their own wits.” And through it all, the lowly unscriptured *goyim* can live out their lives as is appropriate for miscreants and ogres. The Muslims

ought to be thankful for the protection and precaution that comes with Allah's (ﷻ) accurate words,

Have you [O Muhammad] not seen those who have been given a measure of scripture [the Jews]: they are beholden to the *jibt* and the *tāghūt*, and they maintain that the deniers of Allah [and His power poise in human affairs — the Makkan *kāfirs*] are of more merit than the committed Muslims [in Madinah]! These [Yahūd] are the ones who are cursed by Allah: and whomever is cursed by Allah, you will not find having a defender.

Or do they have a share in [Allah's] dominion? And therefore are free to keep back a date's pit from people? Or do they envy people for what Allah has given these people of His privilege? But We have given Abraham the divine Script and wisdom and We have given him a great domain. Some of them [the Jews] have shown adherence to him while others have deterred from him — enough [for them] is the flush of Hell... (4:51–55).

One would think that those who were given a parcel of the divine Book would be the first to acknowledge its content when they witness it in its final dispensation: the Qur'an. These folks of historical scriptures, the Jews, are familiar with the covenant and human responsibilities toward Allah (ﷻ) — the One and the Only. They should be the leading champions of scripture, especially when they see one. But when they heard the Qur'an, they became so nervous and hostile that they broke bread with the secularists and God-deniers of Makkah by rationalizing and then endorsing the Makkan *mushrik* position over that of the scripturalists and God-centered people — the Muslims in Madinah. What chutzpah!

The issue here is not as much a strictly theological one as it is an ideological one. The Yahūd of Madinah were rooting for the established Makkan hierarchy as a matter of placing their confidence in the “concentration of excessive and surpassing power.”

This stands out as a counter-climax in Jewish history. If anything, the Jewish footnote of history throughout the generations is a condition of helplessness and oppression. They, before many others, are keenly aware of oppression and the act of being subjugated by cruelty. Thus they ought to be the first ones to distinguish between the characteristics of the oppressor and what he stands for on the one hand, and the nature of the oppressed and what they are forced to endure on the other; they ought to be the first to recognize that all of Allah's Prophets (ﷺ) were sent to deliver their people from subjugation and despotism by exciting their moral conscience against injustice. However when they saw the impassioned Muslims around Muhammad (ﷺ) going through oppression and all kinds of tyrannical assaults — what they in fact had endured for centuries — these Yahūd not only turned against the emerging and intrepid Muslim community of Madinah, but they came out in favor of the barons of big business in Makkah, thereby turning their back on their own history. These Yahūd should have known better — in theory, they may have, but in practice they contradicted scripture, they defied Muslims, and in the process they buried their own legacy.

Jibt and *tāghūt* refer to the compulsive power of those in authority as well as the concentration of that power: big government, big business, and permanent interests. It was a sign of human failure when the Yahūd chose to side with this concentration and application of material power — the Makkan *mushriks* — against the probable or potential power of “subversive” Muslims in Madinah who were, in view of these Yahūd, tampering with the established order and meddling in the internal affairs of a contained Arabia. The disloyal and two-timing Yahūd of Madinah had reached a defining point in their history: they could no longer play extremes against each other as they were doing in the pre-Muhammadi era when they were pitting the Aws against the Khazraj in Yathrib. The mutual exclusiveness of Islam and *shirk* had become so overwhelming and so consistent that these Yahūd had to part company with previous convention and take sides; so they decided to side with those who denied Allah (ﷻ) against those who affirmed Him in human and social affairs.

In the mindset of the Yahūd, this was not taking sides with heathens against believers as much as it was taking sides with the established, regulated, and systemic powers against the rebels, the subversives, and the revolutionaries — also known as the Muslims. Within this frame of reference, it is power that leads to authority that leads to legitimacy. However, for those who know better, by virtue of revelation, it is legitimacy that leads to authority that leads to power. These are two different directions that are bound to clash. To the everlasting chagrin of the Yahūd — God’s “hand-picked” — they chose to take sides with those who deplore Allah (ﷻ) rather than with those who endorse Allah (ﷻ), **“And these Jews say to the God-deniers: these [God deniers] are more progressive than those committed to Allah!”**

Common Cause between Arabian *Mushriks* and the Yahūd

A hard look at the developing dynamics of those creative years of Islam, when the Muslims were surrounded and infested by pathological and compulsive enemies, reveals that the secular Arabians had found common cause with the “religious” Jews. Almost as soon as the Prophet (ﷺ) arrived in Madinah, Banū Qaynuqā‘, the first of the three Jewish power blocs that were ultimately expelled from Madinah, took a position of stiff challenge to his authority and leadership. He suspected their betrayal, *“Indeed, I fear the treachery of Banū Qaynuqā‘.”*²⁶⁶ Allah (ﷻ) revealed the following *āyāt* in response to the Prophet’s (ﷺ) concerns,

Verily, the vilest creatures in the sight of Allah are those who deny His power authority and therefore are not committed [to the truth of it, and] those with whom you have concluded a treaty, who thereupon contravene their agreement on every occasion, not being conscious of Allah’s power presence. [Hence] if you find them at war [with you], make of them a fearsome example for those who succeed them, so that they might take it to heart; or, if you have reason to

fear treachery from people [with whom you have concluded a treaty], cast it back at them so as to be on equal footing: for, verily, Allah does not favor the treacherous! And let them not think — those who deny Allah's power authority — that [by breaking their agreements] they shall come out ahead: behold, they can never frustrate [His purpose].

Hence, make ready against them whatever force and war materiel you are able to muster, so that you might psychologically overwhelm thereby the enemies of Allah, who are your enemies as well, and others besides them of whom you may be unaware, [but] of whom Allah is aware; and whatever you may expend in Allah's cause shall be repaid to you in full, and you shall not be wronged.

But if they incline to peace, incline you to it as well, and place your trust in Allah: verily, He alone is the All-Hearing, All-Knowing! And should they seek but to deceive you [by their show of peace], behold, Allah is enough for you! He it is who has strengthened you with His support, and with [the support of] the committed Muslims, whose hearts He has brought together: [for] if you had [the capacity to] expend all that is on earth, you could not have brought their hearts together [by yourself] — but Allah did bring them together. Verily, He is omnipotent, wise. O Prophet! Allah is sufficient for you and those of the committed Muslims who follow you! (8:55–64).

Nonetheless at this point, soon after the Battle of Badr, even though Banū Qaynuqā' were the first ones to challenge the agreement they were signatories of with Allah's Prophet (ﷺ), he did nothing preemptive to counter their verbal provocations, their spreading of *fitnahs*, and their threats of military assaults on the nascent Islamic Ummah. In an effort to try and talk things through, to remind them of their commitment to the joint security of Madinah

and to the acceptance of his leadership, and to temper the level of their belligerence, the Prophet (ﷺ) invited them to a public conversation in their own marketplace. As the host of the gathering, he started off by saying,

*O people of Yahūd! Be cautious of Allah lest He inflict you with the same calamity that He inflicted upon Quraysh. And yield to Allah for you, indeed, know that I am a prophet [sent to people by Allah]. You find this [fact] in your scripture and in Allah's Covenant to you.*²⁶⁷

Barely allowing the Prophet (ﷺ) to finish, they responded in an even more hostile tone; they told the Prophet (ﷺ) and the committed Muslims with him that in the Battle of Badr, the Muslims had only confronted a rival with elementary military skills, and that the ones to be truly reckoned with were the Jewish power blocs. To compound their recalcitrance, they went on to suggest that they would humiliate Muslim women as a prelude to their intention to go to war against the committed Muslims. This warlike posture of theirs led them to pompously continue pushing the envelope, ultimately culminating in the well-known incident in which a Muslim woman was humiliated while conducting a jewelry transaction with a Yahūdī merchant in a marketplace run by Banū Qaynuqā'.

With the loss of life that took place in this incident, the Prophet (ﷺ) formally ended his agreement with Banū Qaynuqā', and laid siege to their fortified areas for 15 days and nights. Despite all of their earlier bravado and war posturing, they could not muster enough courage to come out and fight the Muslims, and thus accepted the adjudication of the Prophet (ﷺ). As the Prophet (ﷺ) was getting ready to dispense his ruling in the matter, he was approached by 'Abdullāh ibn Ubayy ibn Sallūl, the head *munāfiq*, who petitioned for his Jewish sponsors, "Be kind to my allies [that is, treat them fairly]; by Allah, I'm a person who fears the shifting of power [they, Banū Qaynuqā', may return the favor in the future]."²⁶⁸ He kept persisting until the Prophet (ﷺ) indicated, in effect, "They are yours."

Two things need to be noted here. Firstly, the hollow power of the Yahūd is always accompanied by a high volume of bluster and hyperbole; when it comes to taking up arms, they will never fight. Nobody doubts they are good at talking the talk; almost everyone knows they will never walk the walk. More attached to material pursuits and consumer advantage, they will never lay their lives on the line for principle, preferring to let the gentiles die for their “cause.” Secondly, the *munāfiqs* in Muslim society always play a key role in getting the offensive Yahūd off the hook.

Most of the members of Banū Qaynuqā' were working in jewelry and commerce; they were very influential in the marketplace of Madinah as well as the trade that would go in and out of the city. The Prophet's (ﷺ) decision was to expel them from the city; however, he permitted them to leave with everything they owned. When they left Madinah, they ultimately settled in Adhru'āt, a place in northern Arabia, where most of them perished.²⁶⁹

The two remaining Jewish power centers in Madinah, Banū al-Naḍir and Banū Qurayẓah, though they were chastened on the outside because of what had happened to Banū Qaynuqā', they were still seething with rage on the inside. The Prophet (ﷺ), being Allah's (ﷻ) representative of justice on earth, was not disposed to collective punishment, and hence did not penalize them for the actions of their Jewish coreligionists. He maintained normal and cordial relations with them as if nothing had happened, honoring the agreement that both they and he had signed. They still had their religious as well as financial freedoms, and they were similarly not deprived of their right to bear arms, to freely assemble, and to adjudicate their internal affairs with whatever remained of their divine law.

The second major affront, which escalated into an attempt on the life of the Prophet (ﷺ) himself, is related to an incident involving 'Amr ibn Umayyah al-Ḍamrī who was captured and then released in Makkah. On his way back to Madinah, he came across two individuals from the Banū 'Āmir tribe, which had earlier taken him captive, but these two were not the ones who were guilty of making him a prisoner for ransom. Collective punishment was a

prevalent form of vengeance in *jāhiliyah*, and all the Arabian tribes were very used to it. Even the early Muslims, who had not been long out of *jāhiliyah*, were not completely attuned to the Islamic ethic of restraint and proportionality. They were all still a work in progress — learning as they made mistakes, which were corrected from on high by the revelation coming to the Prophet (ﷺ). And so ‘Amr killed both of these innocents in cold blood.

As the two murdered persons were not guilty of any crime against ‘Amr, the Prophet (ﷺ) determined that under the terms of the Covenant of Madinah, the bereaved families were entitled to financial compensation from the Muslims (Article 21).²⁷⁰ But the Islamic public treasury did not have sufficient funds to adequately compensate the relatives of the two who were murdered. Hence the Prophet (ﷺ) was obliged to solicit financial assistance from Banū al-Naḍīr, as Articles 24, 37, and 38 of the Covenant make clear.²⁷¹ After collecting all the funds he could from the Muslims, the Prophet (ﷺ) set out with several of his companions, among them Abū Bakr, ‘Umar ibn al-Khaṭṭāb, and ‘Alī ibn Abī Ṭālib, to make up the balance. The gatekeepers of Banū al-Naḍīr asked the Prophet (ﷺ) to wait outside the wall of one of their fortified strongholds on the outskirts of Madinah while they deliberated on the matter. At this venue, the Prophet (ﷺ) reminded them that what had happened with Banū Qaynuqā’ was not their fault.

Initially, Banū al-Naḍīr’s chieftains indicated they would help the Prophet (ﷺ) with what he needed for Banū ‘Āmir’s bereaved. However, the Yahūdī historical character of aggressive defiance against Allah’s Prophets (ﷺ) once again got the best of them, as they concocted a plot to kill Muhammad (ﷺ) by dropping a heavy rock on his head from the top of the wall he was sitting in front of. ‘Amr ibn Jaḥḥāsh ibn Ka’b volunteered to do the unthinkable deed despite recriminations from Sallām ibn Mishkam, who advised him not to do it because the Prophet (ﷺ) would know beforehand. Just as Ibn Mishkam had surmised, Allah (ﷻ) informed the Prophet (ﷺ) of the plot while he was awaiting their decision.²⁷²

The Prophet (ﷺ) and the committed Muslims now felt an imminent danger, not only from Banū al-Naḍīr, but more signifi-

cantly from the alliance they were gradually expanding with Quraysh. As the goodwill of the agreement the Prophet (ﷺ) had concluded with the Jewish power factions was no longer in effect, the early Muslims felt they needed to liberate themselves from the Yahūdī fifth column inside of Madinah. So the Prophet (ﷺ) immediately went back to Madinah, assembled a fighting force, and came back to lay siege on the fortifications of Banū al-Naḍīr. He left the blind man, Ibn Umm Maktūm, in charge of the administration of Madinah during his potential military encounter with Banū al-Naḍīr.

The Prophet (ﷺ) laid siege to their compounds, but did not attack them. At this time, the dynamics between the *munāfiqs* of Madinah and the Yahūd resurfaced: a group of them including 'Abdullāh ibn Ubayy, Wadī'ah, Mālik ibn Qawqal, Suwayd, and Dā'is, went to have a dialogue with the Yahūd of Banū al-Naḍīr. They assured the Yahūd, "Stay in your positions; we are still on your side. If you are attacked, we will be on your side; and if you are forced to leave, we will go with you."²⁷³ However, ultimately, these double-dealing Yahūdīs found themselves all alone as those who had pledged to come to their aid — the *mushriks* of Makkah and the *munāfiqs* of Madinah — went back on their word. This is when fear began to erode their fragile self confidence; Allah (ﷻ) captured this moment in the opening *āyāt* of *Sūrah al-Ḥashr*,

All that is in the heavens and all that is on earth extols Allah's limitless glory: for He alone is the Almighty, the Truly Wise. He it is who turned out of their homes, at the time of [their] first gathering [for war], such of the followers of earlier revelation who challenged Allah's power prerogative. You did not think [O Muslims] that they would depart [without resistance], just as they thought that their strongholds would protect them against Allah; but Allah came upon them in a manner which they had not expected, and cast terror into their hearts, [and thus] they destroyed their homes by their own hands as well as the hands of the

committed Muslims. Learn a lesson, then, O you who are endowed with insight! And had it not been for Allah's having ordained banishment for them, He would indeed have imposed [yet greater] suffering on them in this world; still, in the life to come there awaits them suffering through fire: this, because they cut themselves off from Allah and His Apostle. And as for him who cuts himself off from Allah and His Apostle, verily, Allah is severe in retribution! (59:1-4).

Seeing no other way out of their predicament, they tried to pay their way out, showcasing another one of their loathsome characteristics; they also implored the Prophet (ﷺ) to treat them like he had treated Banū Qaynuqā', as they fully expected to be executed for their treachery. But the Prophet (ﷺ) did not accept their offer; instead, he permitted them to leave with their lives and whatever of their possessions their camels could carry. All the rest of what they possessed, including their caches of arms and weapons, had to be left behind as compensation for their deceit and perfidy. The majority of them resettled in Khaybar, and the balance went back to Palestine and al-Shām.

And so not only had Banū al-Naḍīr entered into a political and military understanding with the Quraysh (with Ka'b ibn al-Ashraf), and not only had they reached an agreement with 'Abdullāh ibn Ubayy ibn Sallūl who promised them that he would authorize 2,000 fighters to defend them, they now tried to kill the head of the Islamic State, who was himself a prophet. Throughout this whole deplorable episode, they never denied their conspiracy to kill Allah's final Messenger (ﷺ),²⁷⁴

O you who have attained to faith! Remember the blessings that Allah bestowed upon you when [hostile] people were about to lay hands on you and He stayed their hands from you. Remain, then, conscious of Allah: and in Allah let the securely committed Muslims place their trust (5:11).

Not being the first time this happened, their treacherous historical character was once again put on display,

Certainly, Allah has heard the announcement of those who said, “Verily, Allah is poor while we are rich.” We will register their affirmation, and their unjustified murder of prophets; and We will say, “Taste the torment of the flame. This is due to what your hands have obliged.” Indeed, Allah does not mistreat human subjects (3:181–182).

And so, [We punished them] for the breaking of their pledge, and their refusal to acknowledge Allah’s messages, and their slaying of prophets against all right, and their boast, “Our hearts are already full of knowledge,” rather Allah has sealed their hearts in result of their denial of the truth, and [now] they believe in but few things... (4:155).

Banishment from Madinah was not enough to allay their aggressive and confrontational propensity. Taking advantage of the Prophet’s (ﷺ) leniency, in Khaybar, they picked up where they had left off in Madinah, immediately initiating consolidation of other Arabian power centers in the Peninsula, reinvigoration of ties with the Quraysh, and mobilization of other Yahūd so that all of them together could move against the Prophet (ﷺ) and the ever more vibrant Islamic pulse in Madinah. This “coalition of the willing,” known as the Aḥzāb (the Confederation), was built up in four stages, mostly under the direction, coaching, and instigation of Banū al-Naḍīr:

1. They developed a committee, which was composed of leaders from Banū Wā’il (Jewish powerbrokers of Khaybar) and Banū al-Naḍīr (names identified earlier), to execute strategy.
2. The committee first went from Khaybar to Makkah, where its members incited the *mushriks* there to prepare for war against the Prophet (ﷺ); among other things, they said, “We will be

with you against him [Muhammad] until we uproot [exterminate] him.” Because of this encouragement, the *mushriks* acquired a new charge of energy for their hatred of the Prophet (ﷺ) and the committed Muslims.

3. The committee then went to see Ghaṭafān, one of the main Arabian power factions in the Peninsula (near al-Ṭā'if), and did the same as with Quraysh, assuring them that Quraysh had agreed to join the Yahūdī-led coalition.
4. The committee wanted to strategically weaken the Muslims from the inside by using a combination of coercion, bribery, and fear to get Banū Qurayzah, the last remaining Jewish power bloc in Madinah, to annul its agreement with the Prophet (ﷺ). Huyayy ibn Akḥṭab spearheaded this effort with Ka'b ibn Asad, the chief of Banū Qurayzah, who had given assurances to the Prophet (ﷺ) that Banū Qurayzah would not act like the other two Jewish tribes and harm the Muslims.²⁷⁵

What is most astonishing is that all of this activity against the Prophet (ﷺ) was being conducted by the learned scholars of the Yahūd. Their words betray their fraudulent and unscrupulous character; they will say the most damaging and disparaging things even though they know that their own testimony contradicts their *tawḥīd*, that is, they knew he was a prophet of Allah (ﷻ), and still they tried to do everything in their power to destroy him, even as their Lord, the Most Powerful, was watching.

Because the Prophet (ﷺ) was keenly aware of all the secret intelligence activities going on behind the scenes, he began preparing Madinah for war. He ordered a trench to be dug in strategic locations of the city so as to prevent enemy troops from penetrating the defenses erected by the Muslims. The trench was mostly dug in Ramaḍān while the Muslims were fasting; the *munāfiqs* did not participate in these preparatory activities, except on occasion to pretend to show they were working alongside the rest of the committed Muslims. All together, the Aḥzāb consisted of approximately 10,000 fighting men from Quraysh, the Aḥābish, Ahl Tihāmah, Banū Kinānah, Ghaṭafān, Ahl Najd, and others.²⁷⁶

On the inside, Ka'b ibn Asad of Banū Qurayzah was reluctant and fearful of allying with the *mushriks*; in the beginning, he did not want to even receive Ḥuyayy ibn Akḥṭab. But Ḥuyayy kept pressing the matter, with an exposition of the odds against the Prophet (ﷺ), until Ka'b ibn Asad agreed to betray his agreement. The *mushrik* siege of Madinah continued for about three to four weeks, until Allah (ﷻ) dispersed the besiegers with cold and violent winds. When Abū Sufyān, the commander of the Aḥzāb, could no longer tolerate the inclement weather, he decided to leave, taking the rest of the *mushriks* with him. This left Banū Qurayzah entirely exposed, and the Prophet (ﷺ) gave them a punishment that was proportional to the level of their treachery during a time when the Muslims were dealing with an overwhelming existential threat. It is this wide-ranging collaboration between Arabians and Hebrews against covenant-bearing Muslims that was the subject of the *āyāt*,

Have you not considered those who have been given a godsend of scripture? They cling to the established delusions of power as well as the excesses of power; and they say to the opponents of Allah, you are better off than those who are committed to Allah! These types are the ones who have been doomed by Allah, and whomever Allah dooms you will find he has no defender.

Do they think they are entitled to dominance? And therefore they will not give people even a penny's worth? Or are they [Yahūd] jealous that Allah has extended His generosity to others [besides them]? But We have given the intimates of Ibrāhīm scripture and wisdom, and We have given them an enormous jurisdiction (4:51–54).

This is a demonstration of how the Yahūd incur Allah's (ﷻ) denunciation and devastation. This is not a matter of "anti-Semitism." After looking at this affair through racial binoculars, one cannot but conclude that this combination of Yahūdī and Ara-

bian forces in al-Ḥijāz was strictly a Semitic affair to rid the Arabian Peninsula of the Islamic momentum guided by the leadership of Muhammad (ﷺ). Race carried no weight in the decisions and motivations of the Prophet (ﷺ), as he himself was a Semite. The criticism and castigation here of the Yahūd is not because of their race; it is because of their ideas about their race and their false-pride in their race. They are defined by the actions they are responsible for and not by the racial category they belong to. These Yahūd went to the Arabian secular deniers of Allah (ﷻ) and had the temerity and audacity, in contravention of their own scripture, to enter into a military alliance with the enemies of Allah (ﷻ). Subsequent to this political decision, which was altogether rationalized by them, these Yahūd were marked, denounced, and berated by the highest authority ever: Allah (ﷻ).

When the Yahūd went looking for an alliance of power through the Makkan *mushrik* establishment they wound up with no one to protect them. They ran away from the truth they had concealed in scripture only to have the truth confront them at the battlefield. These Yahūdī leaders lied to the Makkans — being fully conscious of their lie — in telling them that the Qurayshī belief and way of life were above those of the Muslims.

The fact that has to be explained by contemporary Jews to the Muslims in interfaith conferences and in ecumenical meetings is: how is it possible for those who have historical experience with scripture (Jews) to say that the *mushriks*, given all their immoral characteristics and behaviors, are better than a people who are also committed to scripture — the Muslims? In point of truth, not unlike the *mushriks*, they were not committed to scripture or the ethics therein; their justifications were not just some academic or abstract theological statements. Rather, they fed into the military effort against Madinah to wipe the Muslims off the face of the earth, along with Allah's Prophet (ﷺ).

Why is it so hard for the Yahūd to pause for a moment and realize that scripture, revelation, and religious doctrine are authenticated by the Qur'an in a way that disregards race and dismisses ethnic biases. Furthermore, if the Yahūd of that time were willing

to enter into a pact with the devil against the struggling Muslims, what evidence or guarantees do the Muslims have today that will convince them that these same Yahūdīs will not do it again? There are none.

With all the bloodshed and mayhem in the Holy Land today, and with Israel and the Zionists knee-deep in the flowing blood of innocent men, women, and children, if there is an “anti-Semitism,” the Israeli Zionist Jews qualify to be the anti-Semites par excellence. How do the “Aryan” or European Jews qualify to be labeled Semites? How can any thinking person characterize these types as Semitic when they come to Semitic lands brandishing a racist ideology called Zionism, then displace millions of people in the area (not only in Palestine), then live with a thinking mind and a pulsating heart that shoot to kill, and then attack to destroy and bomb to annihilate the Semites of that Semitic area of the world?!

It is these racist Israeli Zionists who have corrupted Judaism by promoting and propagandizing the hatred of local, indigenous, and native-born Semites throughout the Muslim East. Moreover, they have drawn the rest of the world into their spurious genetic claims and fantastic pollution of history. Their rallying-cry is an all-out war against those who have inherited Ibrāhīm's (ﷺ) behavioral character along with his ethnic stock. The ideas these Yahūd keep to themselves are more dangerous than the bits and pieces of hostility they express toward Palestinians, Arabs, and Muslims. At the core of the usurpation of the Holy Lands in Palestine by Zionists and by secular Arabian *mushriks* in al-Ḥijāz is the continuation of the pact that was formulated 14 centuries ago against the Islamic leadership of Muhammad (ﷺ).

This now is coming out into the open. More and more the common purpose and common interests between secular Arabian authoritarian despots and the Zionist Israeli establishment are coming to light. The Yahūdī chosen-race complex makes it impossible to solve this problem by understanding and mutual coexistence. Zionism has eroded the heart and soul of Judaism. Political expediency nowadays among Jews takes precedence over universal values, human brotherhood, and scriptural affinities. Zionist Jewish preju-

dice against Muslims can be traced back to these historical years in Madinah when the Yahūd, being true to their virulent racial exclusivism, finally expressed it by entering into a military campaign against the beleaguered Muslims of Madinah. Modern day anti-Islamic bigotry is calibrated by the degree of affinity to the Israeli nationalist and racist establishment. This is true throughout the Jewish, Christian, and “Islamic” worlds. This discrimination against Muslims and favoritism toward Israelis is so pronounced as to preclude the public mind from recognizing that non-Semitic Israelis are killing Semites, and fueling their murderous wars with the fabrication that these Israelis are the only Semites who have been mistreated, dislocated, and oppressed throughout history. They want the world’s people, who are constantly brainwashed by a Machiavellian Zionist media that dispenses a barrage of slurs against Muslims, to stand up for a selective justice that endorses their political racism at the expense of the native Semites who have become expendable and dispensable.

History is repeating itself: secular God-denying Arabians are once again entering into a military arrangement with Zionist Jews and it may prove to be the most challenging military encounter yet. Nonetheless, when the committed Muslims place their confidence in Allah (ﷻ), they will turn the tide of the battle against the confederate forces of *shirk*, *kufir*, *nifāq*, and Yahūd,

And Allah repelled the deniers of His power — in their state of frustration they did not accomplish much; and Allah abbreviated the military clash and Allah is powerful and unswayed [by the *kāfirs*] (33:25).

The Qur’anic context is not just a historical phenomenon, thus this scenario must have its parallel in our day and time. The Zionist Jews of today are approaching the secular and God-denying Arabians in al-Ḥijāz and Najd, saying to them, “You are better than all these Islamic movements around. We have a common interest and a common destiny in fighting these radical and fundamentalist Muslims. Our very survival depends upon it.” The proof is in their

public positions. Has anyone anywhere heard anything positive coming from Yahūdī mouths and sources about the Islamic movement in our time and in our world? The Yahūd may have learned from this earlier defeat of theirs at the hands of the Muslims. They may have realized that they lost in Arabia 14 centuries ago because theirs was a simple coalition with the *mushrik* Arabians. Now, so as not to lose again, they have buttressed the Israeli-Arabian coalition with the United States, NATO, the UN, and other European powers to protect their joint racist enclaves in the Holy Lands of Palestine and Arabia.

Saudi Arabia, the heir to the Makkan *mushriks*, has demonstrated which side of the equation it is on. As devout Muslims come under pressure all over the world because of their struggle and sacrifices for the cause of Allah (ﷻ), the Saudi *mushriks* ruling in Arabia have found it expedient to side with their Israeli masters in their undeclared war on the Islamic movement, the Islamic state, and Islamic self-determination. All propaganda and rhetoric aside, it is Aramco that runs Saudi Arabia and not the other way around.²⁷⁷

If our understanding of current events was informed by the Qur'an, we would be able to see how consistent Zionist Jewry has been in its hostility toward the Islamic movement that began 14 centuries ago in Arabia and is now reemerging throughout the hemisphere. To be frank and forthright, the successors to the Makkan *mushriks* today are their Saudi counterparts. What type of communication could be going on between the chieftains of Arabia ('Abdullah, Nayef, Sultan, and others — the latter two of whom have already passed away with the others soon to follow) and the emissaries of the Yahūdī racist nation-state today? Makkah beckons freedom and liberty nowadays. The Saudi *mushriks* and their royal officials feel the Islamic tide — the same way the *kāfirs* of Makkah felt the Islamic tide coming from Madinah. The Yahūd themselves feel this Islamic tide. With all of their common interests of security, preservation, and extortion, can it be assumed that the Saudi establishment of *kufir* is not on speaking terms with its Zionist Israeli peers? What is there in the official version of Islam in Saudi Arabia

that would deter its officials from entering into an alliance of sorts with the Jewish “People of the Book”?

Until all the facts are out, which may take another 50 years of declassifying secret information or the bona fide ascendancy of an Islamic state in Arabia, a closer understanding of this Qur’an that encourages a reflection on history and an observation of the psychology of the Yahūd and *mushriks* indicates that indeed there are contacts and contracts between *mushriks* of the Saudi brand and Jews of the Zionist brand to defeat the coming tide of Islam. The first significant contacts may have taken place after the Islamic Revolution in Iran under the able leadership of the late Imam Khomeini. The *salafi* shenanigans against Shī’is, though becoming more and more divisive, do not count on the level of Saudi officials who are fighting for their political careers and survival. Saudi Arabia, working within the larger scheme of things, threw its weight behind secular and *mushrik* Iraq in a war that was sponsored by the US and Israel to smother the nascent Islamic state in its cradle. During that eight-year war the Zionist Israelis were pulling their media strings and peddling their media influence in a way that gave currency and representation to these eternal words of the Qur’an: the Israelis fired the mass communication system of the world with ideas, notions, and words to the effect that Saudi Arabia is better than Iran, or that Sunni Islam is better than Shī’i Islam, or that Saudi-sponsored Islamic organizations are “our type of Muslims.”

In recent years, both the Zionists and the Arabian royals took a common public position in trying to wipe Hizbullah off the face of the earth in the Israeli-led 2006 war that lasted 34 days. Sectarian Saudi stalwarts offered the Zionist occupiers of Palestine and Southern Lebanon all the petrodollar wherewithal necessary to destroy Hizbullah — the only force that has succeeded in expelling Israeli occupiers and settlers — for good. During the so-called “Arab Spring” of 2011, they both did all they could to try and keep the military dictators Zine el-Abidine ben Ali of Tunisia and Hosni Mubarak of Egypt in power despite overwhelming repudiation by their own oppressed peoples; and both offered a safe haven

to the deposed tyrants. They both also worked together to supply arms and monies to the Christian separatists/nationalists in the south of Sudan, ultimately culminating in the dismemberment of the country in 2011. In the eight-month NATO aerial bombing of Libya in 2011, which claimed over 80,000 civilian lives, the Saudis through their Qatari surrogates provided the Wahhābī shock troops that were being led by former Guantanamo prisoners, and that were relying on Israeli strategic battlefield surveillance data and tactical intelligence throughout the campaign to take possession of the country for worldwide imperialism. And in 2013, as this volume goes to press, they are kissing cousins for regime change in Syria as they together foment a civilian humanitarian crisis (read that: cold-blooded massacres of women and children) — to be blamed on an embattled government — that will invite American imperialism to install its proxies under the guise of the responsibility to protect.

The Saudis have offered the Zionist Israelis refueling rights over their airspace in case of a raid on Iran's nuclear facilities, which both have been incessantly goading America to prosecute for the better part of the past 10 years. The Israelis have had nuclear weapons since the 1960s and nary a murmur has been heard from the Arabian royals or their court scholars about militarizing the Holy Lands or about developing their own nuclear capability to protect themselves against what every other Muslim considers to be the Zionist enemy. On the other hand, just because the Islamic Republic of Iran seeks to master the nuclear fuel-cycle for the peaceful use of nuclear energy, the Saudis and Zionists are both up in arms about a new holocaust of the Jewish people and the extension of the "Shī'ī Crescent" into Arabia. For the decades that have elapsed with the Israelis in possession of a growing stockpile of nuclear bombs, the Saudis never felt insecure or the need to have their own nuclear weapons; however when a Muslim people on an Islamic direction get a hold of nuclear capability, then all of a sudden these royals feel threatened. How could any of this be unless both the Zionists and the Saudi *mushriks* are, and have always been, on the same page?

History repeats itself for those who do not learn from it: contemporary “Muslim” decision makers are reproducing the roles that are outlined in the pacesetting *Sīrah* and *Sunnah* of Allah’s infallible Prophet (ﷺ). The proof of the Israeli-Arabian confederation, a very small sampling of which is given above, lies in what they do, not in public statements designed to dupe the naive. These Zionist Israelis may try to protect their Arabian clients by barking at them, feigning antipathy — to give the public impression that they are not together, or that they are enemies. And the Muslim public may even fall for this gimmick if it is estranged from the lessons pronounced here in this unfailing Book. Allah (ﷻ) puts it succinctly for all Muslims to take note,

With all this, [remember that] those who are bent on denying His authority are allies of one another; and unless you act likewise [among yourselves], social turmoil will reign on earth, and great corruption (8:73).

The dumbing down of the Muslims has taken its toll. The apolitical understanding of the Qur’an has made it possible for a person like Sheikh ‘Abd al-‘Aziz ibn Bāz to sanction the military presence of massive forces of *kufr* throughout the sacred land of Arabia.²⁷⁸ He said that the American military deserves (Muslim) backing because they came to Arabia to support Islam! And with this unsightly and unreasonable endorsement by Ibn Bāz, the Yahūdī penetration of Arabia through the agency of the United States has become a fact of our time. Those who have been cowed by oppression and occupation cannot be allowed to continue to exercise their scholarly will over the masses who, because they have been wrenched away from the confidence-building words of Allah (ﷻ), look to them for guidance and direction. Our confidence in Allah (ﷻ) should be high enough to convince us that we will acquire the wisdom of this Book before Allah’s (ﷻ) enemies acquire the remaining resources of our territories.

There is a hot war in progress by the *kāfirs* against the Islamic revival in the world today. There is an alliance of sorts that has

brought into its fold *mushriks* from Makkah to Manhattan and Yahūdīs from Turkey to Tel Aviv. Establishment clerics like Ibn Bāz, with their phobic understanding of Islam, are always behind the curve, always reacting to developments, and always rubber-stamping the politically expedient line of the ruling class. They seem ill prepared to draw parallels between the facts that are presented in this correct Qur'an and demonstrated by the pristine Prophet (ﷺ) on the one hand, and the world around us that is sizzling with conspiracies and bad faith on the other. In the visionless world of Ibn Bāz, the same Saddam Hussein, who can be a hero one day when he goes to war against the Islamic leadership of Imam Khomeini, can become a heathen the next day when he goes to war with the *kufir-sponsored* Arabians.

The Saudi Arabian *mushriks* are carbon copies of their Qurayshī counterparts who stood and fought the Islamic movement that emerged from al-Ḥijāz. They spent decades fighting against Islamic self-determination. Behind the scenes these *mushriks* were and are getting their signals from the Yahūd. Waiting to declassify "classified information," so as to reveal the truth and to identify who is who in this ongoing war against the Islamic momentum, is unnecessary because it counts, to begin with, on the goodwill of those who tuck away incriminating information in order to cover their tracks. The bias, prejudice, bigotry, and discrimination that Zionist Jews are producing in large volume is an authentication of this relationship between the *mushriks* and the Yahūd, then and now, **"They [Yahūd] are the ones Allah has stigmatized, and whoever is stigmatized by Allah, you will not find for him a supporter."**

History may have to repeat itself in a way that will expose today's clandestine relationship between the Arabian *mushriks* and the Israeli Jews. For now, it seems like they have been able to cover up for themselves. However, as the appeal for Islam increases here and there, and as the committed Muslims begin to make progress in their goal of self-determination, there may come a time when the cloak-and-dagger relationship between Saudi Arabia and other *mushriks* on one side and the Zionist Jews on the other side comes out into the open, standing exposed for its declared and unde-

clared, low intensity and high intensity war against the sons of the Islamic movement.

These “political laws” stated here in this “political bible” are the whole truth and nothing but the truth, even though there are layers and layers of dishonesty, dupery, and deception that are routinely thrown on these facts by governments and regimes with the objective of concealing this vital piece of information about existing circumstances or historical events. These layers of falsification and acts of deception coming from the different outlets of mass communication are meant to thwart the Muslims’ relationship with Allah (ﷻ). Going back to these Qur’anic basics reveals that there is a substantial, integral, and life-sustaining relationship between the *mushriks* and the Yahūd. The only way this fact is going to resurface in broad daylight is when the faithfully committed Muslims make up their minds and decide to take on their common enemies and customary antagonists — the *mushriks* and the Yahūd — thereby demonstrating that they have only Allah (ﷻ) to support and defend them.

In terms of the world and its political landscape today, every levelheaded Muslim knows that Zionist Israel is the avowed antagonist and asserted adversary of any Islamic authority rooted in the Qur’an and Sunnah. But not every sensible Muslim realizes that Zionist Israel itself is rooted in the governments of *shirk* and the administrations of *kufri*, which have become the protective layers around this cancerous outpost located dead-center in the Muslim world. If today’s Muslims were scooping their information directly from this heavenly Qur’anic source of knowledge they would not be fooled by an artificial and misleading polarity between the *mushriks* of Arabia and the Zionist Jews in occupied Palestine.

All that is required is for the committed Muslims to bring back into their political and ideological mindset the identification of those who are *mushriks*, and then to launch an Islamic struggle to liberate themselves from these *mushriks*. On the way they will realize that even though the Yahūd represent a serious threat, in the form of their combined nuclear military and partisan media establishment, the eventual defeat of the Yahūd will come along

with the unrelenting and ongoing defeat of the *mushriks*. To put these words in the context of our time, Israel is going to be dislodged once the Muslims reach the final stages of vanquishing the Saudi royal *mushriks*, who now are playing the role of Quraysh in its opposition to Muhammad's (ﷺ) Islamic movement in Makkah over a millennium ago.

Present-day Muslims have tried every strategy in the book to focus on the Yahūd and their illegitimate Israeli racist state giving little, if any, attention to the *mushrik* connection. And all of their determined efforts to turn world public opinion have gone practically nowhere. The Zionist enclave (Israel) is probably tickled to death that the wandering Muslims are still unable to discover these obvious meanings in this open Qur'an. Why have the Muslims had such a hard time recognizing that if, just for once, they clean up their own house by freeing the Ka'bah and liberating Makkah, then they will see how Banū Qaynuqā', Banū al-Naḍīr, and Banū Qurayzah — today's Israel — will rush to the rescue of their Saudi peers, their Arabian parallels, and their royal patrons? These *sunan* (social laws), which are expressed in these *āyāt* and demonstrated by the Prophet (ﷺ), should go a long way in ordering Muslim priorities and how they should go about accomplishing them.

In summary, if we, the Qur'an-reading Muslims, have learned anything, it is the undisputed fact that the Yahūd function on the basis that they are God's superior people, that all other people are to them virtually "the scum of the earth," and that the latter, thereby, have no right to ethically restrain the behavior of the former according to a moral reference point. This is a fixed social law in "international relations." But none of this Qur'anic understanding is expressed in the diplomatic and political behavior of our officials. In the same domain, another social law that comes across quite vividly is the Yahūdī ability to fabricate things, which allows them primarily to justify their "chosen" status. They place words in God's mouth, as it were, giving their own justifications a divine imprimatur. From the ancient years of bygone history to the current days of modern times, they have done all this in a consistent and systematic way. Allah (ﷻ) teaches us as much when He records what

these Yahūd said, **“We are God’s sons and His dear ones!” (5:18)**. In the discourse here, He tells us that these Yahūd are on an “ego high” as they consciously raise their status to elitism, **“Are you [O Muhammad] not aware of those [Yahūd] who aggrandize themselves” (4:49)**. These are not just words of individual egomaniacs, rather they are the words of policy, expressed by a religious community, that define its interaction with the insignificant other.

This Qur’an of truth goes on to illuminate other valuable social laws. It highlights, for instance, that these Yahūd are beholden to the *jibt*, represented by the projection of power through the psychotic beliefs fostered by the effects of the media, and the *ṭāghūt*, represented by the concentration of power through the instruments of state and the oppressive departments of government. They may have a theoretical or theological concept of God; but in practice the “pragmatic” god is “might makes right,” “you can’t beat the system,” “international legality,” and the rest of the evasive expressions that have rendered unto nation-states attributes of divinity and almightiness. The Qur’an says the truth, the Yahūd subvert the truth, and the “Muslims” ignore the truth with all the deadly consequences that have wreaked havoc on the world today.

Envy and Jealousy Are Features of the Chosen’s Elitism

The chosen-people complex begets a feature that feels satisfaction can only be achieved by depriving others of theirs, that security can only be realized by dispossessing others of theirs, that happiness can only be experienced by divesting others of theirs, and that material well-being can only be attained by cheating others out of theirs. Hence, this Yahūdī social species is afflicted by envy, covetousness, and a painful desire for possessing the advantages of others. This peculiar feature was brought out into the open when they came face to face with the fact that Muhammad (ﷺ), while being a prophet, was not one of them, one of their own, one of their club members, one of their insiders, or one of their flesh and blood. When they realized that Muhammad (ﷺ) was a prophet *and* an “outsider,” a “foreigner,” a “gentile,” and a “non-Jew,” they literally went hay-

wire. The internalized thoughts that became their behavior that ultimately exhibited as their policy were registered in this Record of the truth — the Qur'an. Allah's (ﷻ) final revelation gets to the core of the dysfunctional Yahūdī psychology. It lets people know that if these Yahūd — with their peculiar complexes, fixations, and a combination of emotions and impulses that are considered to be universally repulsive, but still influence Yahūdī attitudes and social behavior — were given some jurisdiction they would be so stingy as not to give anyone anything worthwhile,

Have they, perchance, a share in [Allah's] dominion? But [if they had], lo, they would not give to other people as much as [would fill] the groove of a date-pit! Do they, perchance, envy other people for what Allah has granted them out of His bounty? But, then, We did grant revelation and wisdom to the intimates of Abraham, and We did bestow on them a mighty dominion: and among them are such as [truly] believe in him, and among them are such as have turned away from him. And nothing could be as incinerating as [the fire of] Hell... (4:53–55).

The overall picture now begins to come into focus. The Qur'anic words of Allah (ﷻ) demonstrate that the Jews have not always upheld the servant-to-superior relationship with God. In the Old Testament there is a type of acknowledgment of the powers of other gods: Yahweh (Jehovah), who is the most potent and powerful god, is also very jealous of his rivals and forbids his people to worship them.²⁷⁹ Only in the closing chapters of the Old Testament, in the lives of later prophets, is the existence of other deities beside Yahweh denied.

The erosion of scriptural Judaism has seen historical cycles that barter away Allah's (ﷻ) covenant for the sake of worldly gains and materialistic accommodations. In our generation, Judaism has been usurped by Zionism and the combination translates into a cumulative military psychosis that legalizes the policies of genocide

and mass murder against the “other” simply because one side is valued as godly and human (the Israelis) and the other side is devalued as sub-human or semi-beastly (the Palestinians and the Arabs). For practical reasons this has become the day-to-day feature of the prevalent aspect of Orthodox Judaism. Some may say the rot that set into monotheistic Judaism, which resulted in today’s official orthodoxy (that is, Israel), is traceable to the spread of a peculiarly Jewish mysticism called Kabbalah. By the late-16th century Kabbalah had become “the in-thing” among many centers of Judaism. Kabbalah gained a substantial foothold among Jewish rabbis, even though it may not have been viewed favorably by some Jewish intellectuals. The Gush Emonim movement owes much of its inspirational origins to Kabbalistic notions.²⁸⁰

The nature of this religious aberration, showcased today by Israeli Jews, is to disenfranchise and dehumanize the “other.” Thus, with no moral compunction, they conveniently and cavalierly dislocated over five million Palestinians from the immediate Holy Land area, they disturbed the lives of tens of millions of Arabs in the lands adjacent to the Holy Land, and then they destabilized the lives of hundreds of millions of Muslims around the Holy Land, all the while considering themselves to have divine sanction for their behavior and remaining agnostic to redress for those deprived of justice. And to add abuse to trauma they parade themselves as the only democracy in the Middle East. Call it Yahūdī chutzpah.

By the merit and moral excellence of this Qur’an, the Muslims are apprised of the true character of these two-faced and forked-tongue Yahūd. After 1,400 years, the Yahūd still have not mustered the integrity and honesty to acknowledge the truth and validity of the Qur’an and Islam. Instead of initiating the effort to consider this revelation from Allah (ﷻ) with unobstructed hearts and objective minds, they are overwhelmed by jealousy, resentment, and bitterness. These Yahūdī types have yet to come to terms with the fact that Allah (ﷻ) has given Muhammad (ﷺ) and his followers — who could have been inclusive of Jews had they chosen to follow the last Prophet (ﷺ) — the historical and standing responsibility of the Covenant, even though they had carried

it for a while before relinquishing its accompanying duties and principles. Parallel to this, the Yahūd could not bring themselves to acknowledge that they themselves were no longer the covenant holders they used to be. Their prejudicial injustice disqualified them in perpetuity from being legitimate rulers, moral leaders, and lawgivers unto humanity.

These Zionist Jews have two permanent features: they are self-seeking and haters of others. Taken to a political level they exist at the expense of others not existing; they rule at the cost of others stripped of that right; and they accumulate wealth by disenfranchising and impoverishing the gentile, the other, and the *goyim*. There is no way of ascertaining how deep and how far this trait of their ego goes. What is certain is that the Yahūd begrudge non-Jews for what they have, even though it is Allah's (ﷻ) will to give these non-Jews out of His munificence and abundance. They exhibited this exclusivist “right to own” in their resentment of the fact that Muhammad (ﷺ) was chosen for the final scripture, which in and of itself was an expression of Allah's (ﷻ) magnanimity. These Yahūdīs enviously admired that first generation of Muslims because the latter was not only chosen for the task of carrying the Covenant, becoming thereby the light unto the peoples of the world — a responsibility that originally belonged to the Jews — but also because the Arabs had succeeded where the Yahūd had failed. They erroneously regarded the Covenant to be their birthright privilege, despite a moral and ethical character that deserved no such distinction. Whereas the Arabs were generous with scripture, they were penurious with it. The Yahūd may be jealous for another reason: another Semitic people assumed Allah's (ﷻ) trust. To those who harbor the racist chosen-people complex, this hurts more than an altogether different race or ethnicity undertaking the same task.

This firing up of prejudice and racism can only be matched by the fire of Hell; the fire in the racist belly should be reminded of the fire in the abode of eternal damnation and suffering. If common sense and reason were to prevail, these racists would have taken notice of the wisdom and knowledge that was imparted to Abraham (ﷺ) and his confidants,

We did grant revelation and wisdom to the intimates of Abraham, and We did bestow on them a mighty dominion: and among them are such as [truly] believe in him, and among them are such as have turned away from him. And nothing could be as incinerating as [the fire of] Hell... (4:54–55).

Skin Color and the Cosmetics of Racism

The Muslims in this world are meant to integrate the realities of the coming life into public attention so that public behavior and interaction is moderated by the expectation of accountability. One of the lost elements in the lives of today's Muslims is their ability to authoritatively present an understanding of the pending facts that are separated from human worldly life by the barrier between this world and the coming one. The materialistic world and its defenders and advocates do not want to speak about the coming facts; they have no interest or incentive in doing so. To the contrary, they would want everyone to forget, ignore, or deny these imminent facts entirely. Thus it falls on the committed Muslims to reinvigorate these unnoticed, but nonetheless essential, realities. Muslims who are living in both worlds at one time have an obligation to bring these to the fore; hence,

Indeed, those who deny Our power presence [in human affairs] We shall in time, cause them to endure fire: [and] every time their skins are burnt off, We shall replace them with new skins, so that they may taste suffering [in full]. Verily, Allah is almighty, wise. But those who are committed to Allah [through trust and intellect] and do what is right, We shall bring into gardens through which running waters flow, therein to abide beyond the count of time; there shall they have spouses immaculate: and [thus] We shall bring them into reinvigorating relaxation (4:56–57).

This world has social laws that govern man's relationship with Allah (ﷻ), man's relationship with man, and man's relationship with self. There is a category of influential people who deny that these social laws are the making of Allah (ﷻ): these are in effect the *kāfirs*. They reject the notion that Allah (ﷻ) has anything to do with the way human beings interact, pro-act, or react. Their simple and destructive approach is to omit God from man's social, personal, and inter-divine relationships. These are the *kāfirs* who refuse to accept the demonstrations and manifestations of God's presence in human affairs and in social developments. These are the types who will endure fire, **"...every time their skins are burnt off, We shall replace them with new skins, so that they may experience suffering [in full]. Certainly, Allah is all-powerful, well-appri-
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d."**

The skin is the largest organ of the body. It serves many important functions, including the regulation of body temperature, the maintenance of water and electrolyte balance, and the sensing of painful or pleasant stimuli. The skin keeps dangerous substances from entering the body and provides a shield from the Sun's harmful effects. In addition, skin color, texture, and folds help mark people as individuals. Anything that goes wrong with skin function or appearance can lead to adverse consequences for physical and mental health.

The skin has three layers — the epidermis, the dermis, and the fat layer (also called the subcutaneous layer) — each of which perform specific tasks. The epidermis is the thin, tough, top layer of skin. The outer portion of the epidermis, the *stratum corneum*, is waterproof and, when undamaged, prevents most bacteria, viruses, and other foreign substances from entering the body. The epidermis also protects the internal organs, muscles, nerves, and blood vessels against trauma. At the bottom of the epidermis are the melanocytes, the cells that produce *melanin* — the dark pigment of skin. Melanin filters out ultraviolet radiation from sunlight and gives color to the skin. The epidermis also contains Langerhans' cells, which are part of the skin's immune system. These cells help detect foreign substances and play a role in the development of skin allergies.²⁸¹

The dermis, the next layer of skin, is a thick layer of fibrous and elastic tissue, made mostly of the proteins *collagen* and *fibrillin*, that gives the skin its flexibility and strength. The dermis contains nerve endings, glands, hair follicles, and blood vessels. The nerve endings sense pain, tactility, pressure, and temperature. Some areas of the skin contain more nerve endings than others. For example, the fingertips and toes contain many nerves and are extremely sensitive to touch. Over different parts of the body, the number of nerves, sweat glands, sebaceous glands, hair follicles, and blood vessels varies. The top of the head, for example, has many hair follicles; the soles of the feet have none.²⁸²

Below the dermis lies a layer of fat that helps insulate the body from heat and cold, provides protective padding, and serves as an energy storage area. The fat is contained in living cells, called fat cells, held together by fibrous tissue. The fat layer varies in thickness, from a fraction of an inch on the eyelids up to several inches on the abdomen and buttocks in some people.

Thermal burns are usually caused by heat, such as fire, steam, tar, or hot liquids. Burns caused by chemicals are similar to thermal burns, whereas burns caused by radiation, sunlight, and electricity tend to differ in important ways. Thermal and chemical burns usually occur because heat or chemicals contact part of the body's surface, most often the skin; thus, the skin usually sustains most of the damage. However, severe surface burns may penetrate to deeper body tissues, such as fat, muscle, or bone. When tissues are burned, fluid leaks into them from the blood vessels, causing swelling and pain. In addition, damaged skin and other body surfaces are easily infected because they can no longer act as a barrier against invading organisms.

The words of the Qur'an do not specify the nature of the combustion that causes the burn; although the use of the word *fire* is a strong indicator that the burns are not from chemicals, electricity, or radiation. It is worthwhile to link this form of inflammable punishment to the deliberate human decision of denying Allah's (ﷻ) active involvement in human affairs as it pertains to human feelings emanating from the ego. The context in which this deterrent

punishment is mentioned goes back to the fact that there are scripturalists (Israelis, “chosen race”, and self-centered people) who think they are superior to everyone else due to their ethnic origin, their race, their nationality, or their tribe — in other words, the pigmentation or the color of their skin. If all human beings had no skin they would not have any basis for their hereditary, ancestral, or racial theories of superiority. If we were all skeletons without the natural protective covering of the body, how could ideologies of racism have taken their destructive role and caused untold misery in the wars and battles that have ruined many human communities and societies? This is a telling moment to reflect on: the reason for our prejudice, bigotry, and offenses — our skin — is also the same element that will cause us pain, agony, torment, and painful sensations of hurt and injury.

Juxtaposed with this category of people who will endure painful distress are those who commit their lives, their time, their selves, and their effort to Allah (ﷻ), and substantiate that core commitment with positive efforts, rightful deeds, constructive works, and progressive labor. Such people are identified less by the color of their skin, the features of their faces, or the shapes of their bodies, than by their God-felt convictions and selfless human actions. Their course in life propels them to do and effect what is right and correct. In exchange for this unselfish labor of worldly life, in the life to follow, they **“...are in meadows and greenhouses underneath which rivers flow — there for eternity with immaculate spouses in a state of cascading bliss.”**

This is the difference between those who adopt racism as their modus operandi and others who adopt good character, a resourceful attitude, and supportive labor as their formula for human integration and interaction. One of these world orientations is doomed to perpetual torment, while the other is awarded a paradise of peace and a “garden of Shangri-La.”²⁸³ Theories and policies, cultures and traditions, ideologies and philosophies all have their consequences. Racist behavior and its accompanying prejudiced laws will wind up in Hell. Altruistic and hard-working servants of Allah (ﷻ) defined by conviction and character will wind up in Heaven.

The Civic Trust Belongs to Its Capable Executors

- (4:58) Behold, Allah bids you to deliver all that you have been entrusted with to those who are entitled thereto, and whenever you judge between people, to judge with justice. Verily, most excellent is what Allah exhorts you to do: indeed, Allah is all-hearing, all-seeing!
- (4:59) O you who are securely committed to Allah! Pay heed to Allah, and pay heed to the Apostle and to those from among you who have been entrusted with authority; and when you are at variance over any matter, refer it to Allah and the Apostle, if you are [truly] committed to Allah and the Last Day. This is the best [for you], and best in the end.
- (4:60) Are you not aware of those who claim they are committed to what has been bestowed from on high upon you, [O Prophet], as well as in what was bestowed from on high before you, [and yet] are willing to defer to the rule of the concentrated and excessive powers of evil — although they were bidden to deny it, seeing that Satan but wants to lead them far astray?
- (4:61) And so, whenever they are told, “Come to that which Allah has bestowed from on high, and to the Apostle,” you can see these hypocrites turn away from you with aversion.
- (4:62) But how [will they fare] when calamity befalls them [on the Day of Judgment] because of what they have wrought in this world, whereupon they will come to you, swearing by Allah, “Our aim was but to do good, and to bring about harmony”?
- (4:63) As for them, Allah knows all that is in their hearts; so leave them alone, and admonish them, and speak to them about themselves in a gravely searching manner:
- (4:64) For We have never sent any apostle save that he should be heeded by Allah’s leave. If, then, after having sinned against themselves, they would but come round to you and ask Allah to forgive them — with the Apostle, too,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
 أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن
 تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعُمُونَ
 أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
 يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ
 أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ
 اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا
 ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ
 جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ
 الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ
 لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا
 لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ
 فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا

رَحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ
 بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
 تَسْلِيمًا ﴿٦٥﴾ وَلَوْ أَنَا كَنَبْنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنفُسَكُمْ أَوْ أُخْرِجُوا
 مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ
 لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيئًا ﴿٦٦﴾ وَإِذَا لَا تَأْتِنَهُمْ مِّنْ لَّدُنَّا أَجْرًا
 عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْتَهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَنْ يُطِيعِ اللَّهَ
 وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
 وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ
 مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

praying that they be forgiven — they would assuredly find that Allah is an acceptor of repentance, a dispenser of grace.

- (4:65) But no, by your Sustainer! They do not [really] commit [to Allah] unless they make you [O Prophet] a judge of all on which they disagree among themselves, and then find in their hearts no bar to an acceptance of your decision and give themselves up [to it] in utter self-surrender.
- (4:66) Yet if We were to ordain for them, “Lay down your lives,” or “Forsake your homelands,” only a very few of them would do it; although, if they did what they are admonished to do, it would indeed be for their own good and apt to strengthen them greatly [in conviction],

- (4:67) Whereupon We should indeed grant them, out of Our grace, a mighty reward,
- (4:68) And indeed guide them to a straight way.
- (4:69) For, all who pay heed to Allah and the Apostle shall be among those upon whom Allah has bestowed His blessings: the Prophets, and those who never deviated from the truth, and those who [with their lives] bore witness to the truth, and the righteous ones; and how goodly a company are these!
- (4:70) Such is the bounty of Allah; and none has the knowledge that Allah has (al-Nisā':58–70).

This lesson may be one of the most potent antidotes in the Qur'an against secularism, *shirk*, and *dīn* stripped of authority (if there could ever be such a thing). The world we live in today is by and large a secular and God-denying world. No king or president considers himself a servant of God, accountable to God, or entrusted by God to fulfill God's will through the public's mandate and the people's consensus. In fact, quite to the contrary, they consider themselves to be gods incarnate.

In this educational discourse, Allah (ﷻ) is stimulating the students of the Qur'an to allocate responsibilities to those who qualify. He is encouraging human social aggregates to identify those who have the merits and then delegate them to perform their respective duties. In the material and secular world, the business of choosing qualified people to perform certain task(s), for which they have trained or demonstrated an ability to discharge, is fulfilled in certain areas. For instance, when a doctor qualifies to diagnose a disease and approximate a remedy he is given the authority to write a prescription and order whatever medical procedures are necessary. The same is applicable to an engineer in his field of architecture or construction, and similarly also for those problems that need to be solved by chemists, physicists, computer scientists, etc. There is little clamor in the physical and mundane world when it comes to allocating responsibilities and duties to those who are qualified, competent, and certified.

But in the domain of “social sciences” there is a global mess and a worldwide state of confusion and disorderliness. From the confident standpoint of this Qur’an and its meanings, most of the social and behavioral sciences that have become “theories and practice” outside the purview of and external to the guidelines of this holy Writ amount to mental disarray, conceptual conjectures, social deviations, economic disparities, population dislocations, political tyranny, and military aggressions.

It is within this sociopolitical pandemonium that almost anyone who has power, usually acquired through military coups or a “royal” bloodline, begins to decide the affairs of man and society, having no cogent reference point for decision making other than the “logic” that justifies satisfying personal desires or the national interests of political/military sponsors. In order to countervail the social reality that settles in with the abusive exercise of power, Allah (ﷻ) counsels people (that is, the populace of common folk who generally deputize selected individuals to make decisions on their behalf) to be careful in assigning their trust to those who are demonstrably capable of moving forward with their constituencies’ confidence according to Allah’s (ﷻ) authority.

“Behold, Allah commands you to assign urbane trust in its meritorious common people...” This is an order. But in taking account of decision makers in society — government officials, “public servants,” and even elected officials — more often than not, individuals assume responsibilities while they lack the qualifications and the attributes that make a person fit for an office, a position, or a rank. This *āyah* is telling responsible, mature people that there are duties to be performed and decisions to be determined only by those who have the merits and the credits — the ones who have the capacity to harness the appropriate social force that binds them to their obligations and the advantageous course of action to be embarked upon. In other words, just as it is not fair and it is not right for a railroad engineer to do surgery on a patient’s heart, similarly it is not fair and it is not right for a denier of God and His scriptures to make social, political, and economic decisions. But, unfortunately, this is happening all the time. In point of fact, it has

been happening so frequently that it has now become the norm. This circumstance is the quintessential violation of the meanings of this *āyah*.

The world has turned a blind eye to those who are leading it in the wrong direction and possibly to its doom. There is no law or constitution in the secular world that makes it a matter of morals, conscience, and principle to choose the right people for a given set of unique responsibilities so that they can lead the rest of society into a prosperous and better tomorrow. This lesson, though, seeks to allocate leadership responsibilities to those who deserve it by virtue of their merit and capabilities, **“Indeed, Allah commands you to discharge your [civic] trust to its meritorious folks and when you rule people to rule them with justice...”**

The important role that has been relegated to the unprincipled by the Muslims, who themselves are supposed to be politically keen, is their position as the “cutting-edge” behavioral model in world affairs. In the Qur’an, the Muslims were presented to the world as an *interactive ummah* (*ummatin ukhrijat li-al-nās*). This is the bedrock of Islamic civilization: the proper human assumption of social decision making by those who are willing, qualified, fit, and able to do so as they absorb, assimilate, and implement the words of Allah on the earth of Allah (ﷺ).

It cannot be reiterated enough that the Muslims who are prompted and propelled by the meanings herein are a stock apart from their parallel human social counterparts who choose to depart from God, deny His word, and oppose His will. Those who have traces of scripture left in their societies have gone astray. Take Christianity, for example. During the mid-20th century, it developed, or something within it developed, a concept called *secular Christianity*, which acknowledged the secularization of Western civilization and sought to present a “religionless” Christianity, with emphasis on human freedom and responsibility, and divine transcendence understood historically rather than metaphysically. This streak may have ephemerally manifested itself among Muslims, but only in individuals and never with the consensus of the Muslim peoples. In spite of all the maladies that have afflicted the people

who identify with the Qur'an and the Sunnah, they have not demonstrated the extremism that has been expressed in the "Judeo-Christian" domain. Their run-away-from-God experience reached something called "the death-of-God theology." This was a fad of "Christian" theology, popular especially in the United States of the 1960s. It sought to assert the rationality of the Christian faith and belief in the uniqueness of Christ, without belief in a transcendent God. Hegel, Nietzsche, and Bonhoeffer were claimed as intellectual forerunners of this position.²⁸⁴

Before it is too late, today's intellectually fermenting Muslims must see through the social and behavioral science fallacies that have developed in the world of renegade "Jews" and "Christians" who released their mind's potential without the guidelines and the light that come from Allah (ﷻ) — only to wind up in denial of self and God. The past several hundred years of "mind without God" prove that it is dangerous to think and contemplate nonmaterial and social issues without Allah's (ﷻ) reference(s).

The power position representing the Judeo-Christian departure from God has had its carryover impact on the Muslim world. Just look at the Muslims' political and administrative world. What a muddle it is. Power is up for grabs. Authority belongs to the incompetent. People are born into ruling positions. Military officers shoot their way to the seat of power. Dual-loyalists and turn-coats are sponsored by outside *kāfir* governments. And through all this, the people who are commanded here by Allah (ﷻ) to give the trust of governance to those who rightfully deserve it live as if this *āyah*, this Qur'an, and this meaning never existed.

When the absolute meaning of this *āyah* is absent, it becomes possible for absolute rulers to be present. Because of this meaning's failure to materialize due to a general apathy among Muslims, multiple rulers have seized power illegitimately, unconstitutionally, and sometimes through bloodbaths. Some of them continue to rule based on a fabricated personal characteristic, such as hailing from the Prophet's (ﷺ) family; this is especially so with kings and monarchs. In practice, these types of dictatorships amount to high-handed rule by a handful of people who lord over populations that may

run into the tens of millions. These unlawful rulers for life are not subject to reelection, political evaluation, and personal scrutiny by the constituents they are supposed to be representing. The practical absence of these *āyāt* from Muslim lives has given these despots an unrepentant authoritarian character — so remorseless that they have become gods in everything but name. Varieties of such political evil are inclusive of personal dictatorships, tribal dictatorships, national dictatorships, military dictatorships, and “elected” dictatorships among others. This *āyah* cannot be reenergized by daydreaming Muslims who think they are the most pious people on earth, even as they delete its meanings from their discussions, omit its implications from their public presentations, and exclude its ramifications from a real world that has seen a heyday of violence and tyranny. This lesson cannot be endeared to ritual and ceremonial Muslims who no longer have the power and who do not desire the responsibility to endorse their decision makers and leaders.

Muslims of hard and good work! The facts on the ground will unravel and the secular edifice will come crumbling down due to your virtuous works, which can only be worthwhile when you place your confidence, trust, and obligations where they belong, **“Of a certainty, Allah dictates to you [the committed Muslims]: you shall yield your civic sanction to those who are its competent executors...”**

Totalitarianism: Inevitable Result of Muslim Disengagement

The distortion or the omission of this most important lesson has not afflicted the Muslims alone with terrible consequences,

And guard yourselves against the social upheaval that does not befall only those among you who are unjust and oppressive, to the exclusion of others; and know that Allah is severe in retribution (8:25).

In our rapidly shrinking world, all humanity has suffered because people no longer are linked to each other through a nexus of neigh-

borhood knowledge. The powers that be have placed emotional distance into spacial proximity, and thus seldom do people intimately know who is qualified to make decisions. A political theater has sprung up to address the public through a controlled media and contained rallies. Not only is justice fading away quickly, totalitarianism is moving in at the same pace to fill the vacuum. Nullifying the practical meanings of this Qur'an — and the onus for this lies squarely on the shoulders of the Muslims — has led to such catastrophic results.

Usually considered to be a modern phenomenon, totalitarianism is a complete political system exhibited most starkly by Germany under the Nazis, Italy and Spain under the Fascists, and the Soviet Union and China under the Communists. Total secular authority over every citizen has been made easier in an era of mass politics, sophisticated means of policing, and rapid communication. Every totalitarian regime is a dictatorship in which the rule of law is virtually suspended, and the most vital department of state is the secret police. But totalitarianism is more than a dictatorship. Although totalitarian regimes demand obedience and enforce it by terror and intimidation, what distinguishes them is that they crave assent. Their goal is to penetrate the minds of their citizens to such an extent that the whole nation becomes ideologically one, without the possibility of dissent. By bringing everything within the orbit of the self-proclaimed superior political party, and by making every action and every thought a matter of party politics, political competition is eliminated. The United States has been incrementally marching in a direction, especially since 9/11 and the presidencies of George W. Bush and Barack Obama, that does not put it very far afield from this definition.

In a world “free to contradict and contravene God,” the German philosopher Friedrich Nietzsche announced the death of God and worried about the nihilism that he believed would follow from it. He felt that traditional Western, Christian morality was inadequate for the coming crisis, because it appealed to “herd instincts” and exalted “slave morality.” According to him, the “enhancement of life” required a greater emphasis on creativity. He argued that the

play of forces making up earthly existence had no goal or final purpose, and what raised one person above another was “the will to power.” The future according to this *kāfir* line of thought belonged to those human beings capable of raising themselves by their creativity above the herd. Such an archetype he characterized as the *ubermensch* or *superman*. It is easy to see why the Nazis found such ideas, crudely represented, attractive. Nazism may have drawn far more from evocations of Teutonic (German, Scandinavian, and British cultures) mythology — found, for example, in Wagner’s operas (much admired by Adolf Hitler) — than it did on the complex ideas of Nietzsche.²⁸⁵ This is yet another form of elevating the collective self, referred to above in the previous *āyah* that speaks about this trait in the Yahūd of Arabia.

Jean Jacques Rousseau expounded his idea of the “general will” in *The Social Contract* (1762).²⁸⁶ The general will was not simply the will of the majority, nor the sum total of the wills of all the individuals in a society. A nebulous concept, it was the will to bring about the highest common good of what he called the “moral and collective body” of the community. This abstract, complicated idea led, in Rousseau’s mind, to the democratic recognition of the sovereignty of the people. A difficulty arises, however, when it comes to giving practical expression to the general will. Someone has to decide what the general will is and how to implement it. Rousseau argued that everyone must be compelled to obey the general will and thus “be forced to be free.” Some critics of Rousseau’s thought have found in its implicitly anti-pluralist, anti-individualist strain a foretaste of the totalitarian temperament that runs from the French revolutionary leader at the time of the Reign of Terror, Maximilien Robespierre, who announced that “our will is the general will,” to Joseph Stalin and Adolf Hitler.²⁸⁷

This Qur’an is not something strictly local and domestic. If its meanings are not carefully and conscientiously applied the ensuing consequences are global and worldwide. The rise to power of the Japanese military during the 1930s was marked by the very features that characterized totalitarianism in the West: xenophobia, an antipathy to the people’s fair representation, and a desire for terri-

torial expansion. Right-wing sympathizers especially disliked the foreign intrusions of the West on Japanese society that had taken place since the demise of the shoguns, the samurai, and the beginning of the “enlightened” Meiji Era in 1867.²⁸⁸

Extremist nationalist societies, like the Kokusuikai (National Purity Society) and the violent organization Ketsumeidan (League of Blood), joined forces with the higher ranks of the army and navy in a campaign of propaganda and assassination that eroded the institutions of parliamentary democracy and relegated the emperor to the status of a puppet. By 1932 the army, simply ignoring the government, had conquered the part of mainland China known as Manchuria (which became Manchukuo) and large parts of Mongolia. Japan was then said to have entered the *kuri tanima*, or *dark valley* — an era of repression and censorship at home and rabid aggression abroad. In 1936, after allying itself with Nazi Germany and the Axis powers, Japan overran northern China. Its imperialist ambitions were scarcely masked by the declaration that it wished to create a “Greater Co-Prosperity Sphere” in Southeast Asia.

The social and political ego of individuals, tribes, and societies are serious obstacles in the way of the right people assuming their rightful responsibilities in a reasoned process. The egotism of the Yahūd is roundly condemned throughout this Book of facts and the truth. Likewise, every segment of people clustered around their ego are worthy of the same condemnation. Using this Qur’an as a yardstick to measure the real world makes it evident that nationalism, racism, and other forms of self-centered superiority have taken their toll on regulating fair and normal human relations, social contacts, international dealings, and communal liaisons.

To add to the aforementioned examples of how awry human beings can go when they detach themselves from Allah (ﷻ) and His enlightening Book, consider another oft-repeated episode of racism running amok. Adolf Hitler’s monumental *Mein Kampf* (*My Struggle*) was written while he was in prison for his part in the Munich putsch, or attempted coup of 1923. The book’s autobiographical sections are a melodramatic account of his personal battle to rise above the odds stacked against him. It is also, in passage after

passage, a sustained observation of the disproportionate Jewish clout within a society they “should not belong to.”

Two elements of the book still invite great interest. The first is Hitler’s analysis of the power of propaganda and the techniques required to make it effective — the one original intellectual achievement of his life. The second is the articulation of Hitler’s resolve to make *lebensraum*, or *living space*, for the Aryan race by carving out a slave empire in the east, that is, by absorbing the German-speaking people of Austria and the Czech Sudetenland, and imposing Nazi rule over Poland and Russia. “Nature,” he wrote, “knows no political frontiers. She begins by establishing life on this globe and then watches the free play of forces. Those who show the greatest courage and industry are the children nearest to her heart and they will be granted the sovereign right of existence.”²⁸⁹

None of these ideas emanated from public consensus, had popular sanction, and could have thrived were it not for coercive or manipulative state methods and tactics. The drift of temporal power into the totalitarian space should serve as an omen of how bad things can become when man attempts to handle his own affairs without the help, the guidance, and the apt information that Allah (ﷻ) has provided. The manifestation of a serious break between individuals in power and Allah (ﷻ), and between individuals in power and their constituents presents itself yet again in the person of Benito Mussolini, the leader of the Fascist Movement that came to power in Italy in 1922.²⁹⁰ In that authoritarian regime, all self-governing associations and all business interests were to lose their individuality and independence. Mussolini defined the concept in an entry he wrote for the *Enciclopedia Italiana*,

No individuals nor groups (political parties, labor unions, classes) exist outside the State. For this reason Fascism is opposed to Socialism, which clings rigidly to class war in the historic evolution and ignores the unity of the state, which molds the classes into a single moral and economic reality.²⁹¹

Yet it was no accident for Adolf Hitler to characterize his movement as “national socialist”; both Hitler’s Nazism and Mussolini’s Fascism shared with socialism a desire to give control of the economy to the central government. Socialism purported to do so in the name of the people: nationalization was depicted as “public ownership.” Fascism, on the other hand, called for strict control of foreign exchange, of the allocation of raw materials, and of investment; and for disciplined regulation of the work force (both industrial and agricultural), prices, wages, and profits — all in the name of the mystical state. This corporate state turned out to be, in the 1930s, little more than the subordination of all activity to the task of putting Germany and Italy on a war footing.

Muslims today do not understand how humanity-saving these *āyāt* in the Qur’an are. When the Muslims who are responsible for actualizing the meanings of this sacred text fail to do so, all sorts of evils run rampant. In the first instance, Muslims are not custodians of chemical, medical, or scientific laboratories. More importantly, though, Muslims are tasked with correcting man’s personal and social relationship with Allah (ﷻ), and then with adjusting man’s personal and social relationship with his fellow man. When Muslims fail to live up to this responsibility, they make the socio-political climate ripe for all sorts of totalitarianisms to break out. When Muslims no longer carry these life-saving meanings into the social fields of the world, from country to country and from continent to continent, they can see how people who were in need of Allah’s (ﷻ) words, entrusted to the Muslims by their Prophet (ﷺ), begin to exercise their raw and unfettered ideas of power.

Famous American author Upton Sinclair once referred to fascism, in its generic, not specifically Italian, sense as “capitalism plus murder.”²⁹² Violence is inherent in a totalitarian regime because terror is one of the regime’s weapons and the silencing of dissent one of its necessities. Genocide, the systematic elimination of a race of people, is not a necessary corollary of dictatorship. But it is useful for a dictator to be able to throw blame on others, to divert discontent toward a scapegoat; throughout history, demagogues have pointed to “the enemy within.” Kemal Atatürk, Mohammad

Reza Pahlavi, and the Saudi royal rulers used what would otherwise be legitimate dissent on the basis of Islam — expressed by their own citizens — for extermination policies.²⁹³

For a policy of genocide, which takes its course in the absence of principled, grassroots political activism, to be successful, the ground has to be well prepared. The instruments of an imposed, and hence illegal, state authority begin to set the ball in motion. The state supervised propaganda begins to reduce men and women to mere representatives of a “class,” which has previously been defined as evil and many times personified in the shape of the devil. Then the reluctance by the military and security departments to hurt or murder average people, who belong to an evil class, disappears.

The mass dislocation and slaughter of the Palestinians by the Zionist Jews did not begin until the Yahūdī-controlled media in the world systematically, in the course of a few generations, hammered home to local and worldwide public opinion the message that the Palestinians did not exist, or that Palestine was a land without a people waiting for a people without a land! Palestinians, Arabs, and Muslims have been unceasingly vilified, in words and pictures, as a human flotsam made up of nothing more than terrorists and an uncivilized rump of the human race. Thus, who would not wish to rid the world, by F-16s and by legal ordinances, from such troublesome and troublemaking Palestinians, described variously as “beasts who walk on two legs” or as “roaches who have to be bottled up”? And the rest of this Zionist imagery keeps on coming because its genocidal and ethnic cleansing tendencies demand it.

The elimination of the Palestinians and the defeat of their Islamic self-determination is being pursued with such resolve because the Ariel Sharons, Shimon Peres, Benjamin Netanyahu, and all the major and minor figures in the Zionist establishment actually want to believe what they say.²⁹⁴ The Palestinians have been placed on the crucifix of history by imperial power mongers and influential international interests, who together constitute the military-industrial-congressional sponsorship of Jewish racism and exclusivism in the Holy Land. In the Zionist mind and in the minds shaped by Zionist and imperialist dictates, the Palestinians — and

more so now, the Muslims — have become “an evil presence,” polluting world political orderliness with their bouts of terrorism and standing in the way of world peace, civilization, and market stability.

Islamic preachers and many religious scholars of the faith have a hard time taking a stand on the issue of rulers, kings, and leaders, especially those who are corrupt and undeserving. This lesson in *Sūrah al-Nisā'* concentrates man's attention on rulers who have willingly placed themselves in their thrones and seats of power without the sanction, without the trust, and without the approval of the Muslim public. This is a universal violation of the Qur'an and the Sunnah. The aristocratic Saudi tribe that rules over Makkah, Madinah, al-Ḥijāz, and the rest of Arabia should be the first to come to mind, not because of its serial violations and terror inflicted on the Muslims of self-determination inside and outside Arabia, but because of the holy geography it rules over in Makkah, the Ka'bah, and the Ḥaram. They have occupied and squatted on these precincts in the same way the *mushriks*, the *kāfirs*, and the tyrants ruled over these areas at the time this Qur'an was revealed, when Muhammad (ﷺ) launched his lifetime struggle and jihad to clear Makkah of illegitimate authority and despotic leadership. These *āyāt* talk to reality, and reality is a moving picture: at one time, a king may impose himself in Arabia, while at another time, there may be another offensive official figure.

At the time this humble writer composed these analytical words, the ruler in Arabia was Fahd ibn 'Abd al-'Azīz Āl Sa'ūd (1920–2005). The king of Saudi Arabia since 1982, he did not come to power and become the ultimate decision maker in the Holy Land of Arabia as a matter of faith, as a process of the Islamic Shari'ah, or as a function of this lesson in the Qur'an. Born in Riyadh to Ibn Sa'ūd and Ḥaṣṣah bint Aḥmad Āl Sudayrī, Fahd was the eleventh son of Ibn Sa'ūd. He received virtually no education. During the rule of Sa'ūd ibn 'Abd al-'Azīz, Fahd was tribally promoted and functioned as an education minister (1953–1960). He continued in that position when his brother Fayṣal ibn 'Abd al-'Azīz un-Islamically and undemocratically ascended the throne in 1964. Fahd, a person more given to instinct than to intellect, was raised

in rank by tribal negotiations and concessions — not due to his merit and competency — to second deputy prime minister in 1967, and to first deputy prime minister two years later. When Khālid ibn 'Abd al-'Azīz became king in 1975, also with all royal disregard for the meanings of this Qur'an, Fahd was named crown prince. On King Khālid's death in mid-1982, Fahd took over in the best tradition of *jāhiliyah*, turning a blind eye to the people's trust and confidence. In strictly tribal and clannish terms — for this is how the dynasty runs — Fahd's accession to the throne as the eldest of the seven sons of Ḥaṣṣāh bint Aḥmad Āl Sudayrī, implied the dominance of the Sudayrī Seven in the kingdom.²⁹⁵ One of the richest men in the world, in the mid-1990s, Fahd's personal fortune was estimated to be an eye-popping \$20 billion.

Of the two trends that had emerged among the anile Saudi princes during King Khālid's tenure, Fahd belonged to the “pro-American” school, favoring an American, indirectly Israeli, hands-on administration of the Saudi economy. Fahd seemed to be at odds with what was said to be a nationalist streak in the royal clan, which tended more toward an entrenchment in traditions than the hectic pace of Americanization.

When rulers run loose, when their actions are not constrained by civic oversight, when there are no checks and balances on their decisions, and when they are not held accountable to their own people, then they do whatever they want — and this cannot be demonstrated better than the monarchy in Arabia. In mid-1981 Fahd presented to the Arab League a Middle East “peace plan” in exchange basically for peaceful coexistence with the Zionist Yahūdī State, which, according to the dysfunctional mind of Fahd and the absence of popular decision-making participation (*shūrā*), would have to evacuate all the Arab territories occupied in 1967, dismantle the Jewish settlements in these areas, and “allow” the Palestinians to make do with whatever nation-state they could cobble together in a sawed-off Palestine. This “Fahd” plan, thought out and formalized by Fahd's American curators, was adopted at the next Arabian summit in Fez, Morocco, in late-1982, and remained the common Arabian position on a Middle

East settlement until the Middle East conference in Madrid, Spain, nine years later.

A telltale of Fahd's mental inferiority and vacillating proclivity was the fact that he waited a whole week before making public his American dictated position on Iraq's invasion of Kuwait in 1990. He, as always instructed to do, called on the United States and Arabian governments to send troops to help protect the Saudi regime and end the Iraqi (American-induced) occupation of Kuwait. The prodigious expenses incurred by Riyadh's bedouin politicians in the conduct of the Second Gulf War, the expected rearming of the family kingdom that immediately followed the Yahūdī-inspired conflict, and the sharply reduced prices of oil — reduced by factors in which the Saudi family officials had no input — led Fahd's American dependent regime to raise foreign and *kāfir* dependent loans to balance their kingdom's vulnerable budget. In another Yahūdī-American inspired attempt to derail a people's movement for Islamic self-determination (referring to the opposition by principled Saudis), Fahd in August 1993 created a *fully nominated* 60-member "Consultative Council," under the watchful eye of his "democratic" patron, the United States.²⁹⁶

These Saudi decisions, all sanctioned by the Yahūd and the Naṣārā, were being keenly observed by the awakening Muslims — inside of Arabia itself and throughout the world. Once again on orders from their *mushrik* superiors and allies, the Saudis decided to take on Islamic awareness with their corrupt and repressive ways. Years later this Saudi Trojan Horse is busy ensnaring its own type of Islamic activists: students who graduated from its Islamic universities, freedom-fighters who, with official Saudi blessings, fought against the atheists and the communists in Afghanistan, and many members of the uncompromising wing of the Anglo-Wahhābī mindset who draw their inspiration from the Ikhwān movement, which had laid the foundation of the kingdom in the mid-1920s.²⁹⁷

All of these evils of totalitarianism have ensued from the simple fact that Muslims ceased to adhere to these guidelines in this lesson, and in the Qur'an at large, when it comes to matters of civics, political representation, the *bay'āh*, elections, *shūrā*, *'adl* (justice),

and *khilāfah/imāmah* (leadership). If only this lesson, **“Allah commands you to discharge your civic duties by allocating civic/political responsibilities to those who qualify, and when you govern, you govern with justice...,”** was heeded by the Muslims of the world and of history, much of the civil strife associated with the past 400 years of post-Enlightenment colonialism and imperialism could have been averted.

According to the meanings of this *āyah*, a ruler does not usurp power, he does not inherit power, and he does not gain power through a democracy fronting for corporate and capitalist interests with electoral gimmicks. According to this *āyah* competent, capable, and qualified individuals assume public and urban responsibilities based on the fact that people through their grassroots contacts, neighborly understanding, and communal activities are able to identify those who are most qualified to make decisions on behalf of the rest as they all belong to an organized human representative effort. And once this is done, Allah (ﷻ) expects the so designated decision makers to rule in accordance with justice, **“...and when you exercise authority over people, you [should] do so with justice. In fact, most excellent is what Allah exhorts you to do: indeed Allah is all-hearing, all-seeing!”**

Decision Making Is to Be Referred to Those Who Qualify

After reading and trying to conscientize the Qur'an to this point, it should come as no surprise to anyone that Allah (ﷻ) uses, in this stretch of *āyāt*, a combination of “explosive” words — an *order*, a *trust/recognition*, and *justice* — to communicate an integrated message about temporal governance, which requires vigilant constituencies as much as it requires responsible and accountable leadership. Try hard to dissect what Allah (ﷻ) says, **“Certainly, Allah orders you to deliver [tutelage] credit to those who are worthy of it, and if you govern among people to govern with justice...”**

Recognition and credit are due to those who qualify. Human civilizational advancement has progressed to an extent where people are able to give recognition and credit to those amongst them-

selves who have worked for it within a program and a schedule. That is how doctors become doctors and engineers become engineers. Most professions in the Western pattern of things are populated, at least in theory, by individuals who rigorously study, acquire, and prove their knowledge, experience, and accomplishments. Human societies and states do have different standards by which their members “graduate” into their professions and occupations requiring special education in the sciences and arts. Even though some standards are set higher than others, nonetheless there are standards for persons engaged in fields of concentration and specialization. No one is born a physicist or a mathematician (yet in monarchies or oligarchies — whether of the nakedly brazen hereditary type in Arabia or the craftier democratic type in America/Israel in which presidents and prime ministers are “elected” to expand the ancestral holdings of the capital class — people are born unto positions of rule). Our minds and perceptions are subjected to educational and instructional programs, after which we qualify for an apprenticeship and then a socially recognized specialty and office. Human beings and human societies do not have serious problems with this “career formation” process when the end result is strictly a position in the physical sciences. To those who obtain degrees in the physical sciences the trend is to give them their credit.²⁹⁸

The problem, though, occurs when the domain of the approach to the hard-core physical sciences is expanded to include the realm of social, behavioral, and art sciences (liberal arts). The trial-and-error studies characteristic of the manner and methodology (investigation, observation, deduction, verification, re-observation, etc.) applied to the physical sciences cannot be easily translated over to manage the complexities of the behavioral and social sciences and liberal arts. In this area, human beings are going to need some help. A famous thinker, in trying to explain this, said that physicists deal with very simple things (atoms, protons, etc.); if the problem becomes too difficult for them, then they throw it to the chemists, who deal with a little more complexity (molecules, compounds, etc.); if it becomes too complex for them, they throw it to the biologists; if it becomes too complex for them, they throw

it to the social scientists; if it becomes too complex for them, they throw it to the philosophers; and if it becomes too complex for them, they throw it to the priests and rabbis.

Moving onto a slight tangent at this point will help in getting a better handle of the domain being discussed. The use of the word *science*, in and of itself, is problematic when trying to explain or envision the Qur'anic reality. A perusal of various dictionaries suggests that the word stands for "...the intellectual and practical activity encompassing the systematic study of the structure and behavior of the physical and natural world through observation and experiment." Etymologically, the word is derived from the Latin word *scientia* (*to know*). However, contrary to the matter-of-fact way the word is used in popular contemporary culture, and despite all forceful attempts to redact the historical details associated with how it became a dominant word in the materialistic lexicon, it is not necessarily synonymous with *organized investigation* and *structured discovery* of physical phenomena and natural laws.

The fact that the Protestant Reformation and the Scientific Revolution were coterminous is not a coincidence of history. *Science* cannot be separated, in the European experience with public representation (which has now been essentialized to the rest of the world as the "normal" history of man), from early historical attempts to reverse or offset the tyranny of the Catholic Church. Because of the way they themselves were socialized to accept the authority of the Church as the agent of God on earth, early investigators could not go to the extent of challenging the existence of God, or a higher being, altogether. Instead, they had to resort to highlighting the oppressive vagaries of the Church by focusing on the contradictions between the Church's view of the universe and the indisputable evidence generated by observation of physical phenomena, which all agreed were created by God. These early gains, despite the fact that they were met with belligerent force from the Church, shored up the Protestants' dogmatic criticism of the social, civic, and governmental control of the Church, leading ultimately to the religious and ideological rift that divided European Christianity.

The momentum created by the fusion of science — whose factual observations were irrefutable — and dogma — whose “scriptural” proofs were supposedly undeniable — in the schismatic Protestant Reformation was opportunistically adopted as a political program by the traditionally agnostic heirs of hereditary wealth in Europe, who only believed in God when it served their interests and who wanted *laissez-faire* freedom from Church hegemony (that is, they wanted their own private militias to collect taxes from the poor on their own behalf, rather than on behalf of the Church). For them, the Protestant Reformation was the perfect storm, and thus they got what they had, for centuries, been yearning for, when both the Thirty Years and Eighty Years Wars were ended by the Peace of Westphalia, formalizing the European nation-states with their own private kingdoms.²⁹⁹ The personal militias of the wealthy became the state armies, and thus religion and science were together used as a means to institutionalize the sequestration of wealth from circulation by hereditary royalties and their functionaries. From thence forward, the purpose of state militaries to protect the assets of the wealthy from the mob, and not the security of the people from external enemies, has not changed.

Herewith is the reality of science: it has always been used by political forces with *tāghūtī* ambitions — who could not care less about God, ethics, and justice — as an “undoubtable” battering ram to silence opposition so that hidden objectives can easily be financed and achieved under the cover of fear or ignominy. The crowning glories of this incremental European departure from God were the American and French Revolutions, which constitutionally endorsed and formalized secularism, leading inevitably thereafter to the Darwinian (r)evolution that in turn provided a scientific (biological) justification for the separation of church from state and morality from legality, by eliminating God altogether as a causal factor in the process of creation. Charles Darwin could never reconcile himself with the Church doctrine of eternal damnation, especially insofar as it applied to close family members, and no doubt, this attitude shaped his theory of natural selection, implicitly carrying within it an antipathy for a merciless God that could not

possibly exist.³⁰⁰ This along with the philosophical thrusts of Georg Wilhelm Hegel were the inspirational trappings around European political and psychological atheism represented by Marxism, communism, socialism, democracy, free-market capitalism, and psychoanalysis. And so what started off as an agenda to separate God from public ethics, and with that being the highest “achievement” of the Enlightenment, ended with science becoming the whore of any and every agenda that could pay top dollar.

Thus, science is not just investigation with an innocent purpose to satisfy the needs of inquiry; instead it is more precisely investigation with an agenda. And so in the highly agendized modern world of scientific narcissism, research is undertaken to rationalize the objectives and talking points of some agenda that has less to do with morals, ethics, and the need to solve important problems for the benefit of all humanity than with national and special interests. Under the aegis of such a direction, the genetic superiority of the Master Race was “scientifically proven” by the Nazis, the genetic “predisposition” to homosexuality (but not incest) has “scientific” backing, largely due to petitioning by gay-rights advocates, and environmental science is a political football that gets kicked around between socialist environmental activists and right-wing demagogues, with little being done about environmental abuse and degradation despite myriad natural disasters all around the world. In all these cases, the advocates of a certain agenda have used science to justify a predetermined position, and scientific researchers have been far too willing to lend their services to the highest bidder in return for giving them “facts” backed up by experimentation and research. As evidence of the “science for sale” thesis above, consider the position of concerned advocates for sustainable, cooperative human existence against representatives of mega-food processing corporations in the increasingly heated debate over GMOs (genetically modified organisms),

The GMO debate is over. There is no longer any legitimate, scientific defense of growing GM crops for human consumption. The only people still clinging to

the outmoded myth that “GMOs are safe” are scientific mercenaries with financial ties to Monsanto and the biotech industry.

GMOs are an anti-human technology. They threaten the continuation of life on our planet. They are a far worse threat than terrorism, or even the threat of nuclear war... the real science now coming out tells a different picture: GMOs may be creating an entire generation of cancer victims who have a frighteningly heightened risk of growing massive mammary gland tumors caused by the consumption of GM foods. We are witnessing what may turn out to be the worst and most costly blunder in the history of western science: the mass poisoning of billions of people with a toxic food crop that was never properly tested in the first place [not to mention the environmental damage resulting from raising and harvesting the GM crop].

The evidence keeps emerging, day after day, that GMOs are absolutely and without question unfit for human consumption. France has already launched an investigation that may result in the nation banning GM corn imports. It's already illegal to grow genetically modified crops in France, but the nation still allows GMO imports, meaning France still allows its citizens to be poisoned by imported GM corn grown in America.

The GMO industry, not surprisingly, doesn't want any independent research conducted on GMOs. They don't want long-term feeding trials, and they most certainly do not want studies conducted by scientists they can't control with financial ties.

Monsanto is now the No. 1 most hated corporation in America. The company's nickname is *MonSatan*. It is the destructive force behind the lobbying of the USDA, FDA, scientists and politicians that have all betrayed the American people and given in to genetically modified seeds. These seeds, some of which grow their own toxic

pesticides right inside the grain, are a form of chemical brutality against children and adults. This is “child abuse” at its worst. It’s an abuse of all humans. It is the most serious crime ever committed against nature and all of humankind.

That’s what you get with payola science... science “for sale” to wealthy corporations. Nearly all the studies that somehow conclude GMOs are safe were paid for by the biotech industry. Every one of those studies is unreliable and most likely fraudulent. Every scientist that conducts “research” for Monsanto is almost certainly a sellout at minimum... and more likely a jackal operative working for an industry of death.

Corporate science is fraudulent science. When enough money is at stake, scientists can be bought off to even declare smoking cigarettes to be safe. And they did, throughout the 1950s, 60s and 70s. Some of those very same scientists are now working for the Monsantos of the world, peddling their scientific fraud to the highest bidder (which always happens to be a wealthy corporation). There is no poison these scientists won’t promote as safe — even “good for you!” There is no limit to their evil. There are no ethics that guide their actions.

GMO-promoting scientists are the most despicable humanoid creatures to have ever walked the surface of this planet. To call them “human” is an insult to humanity. They are ANTI-human. They are demonic. They are forces of evil that walk among the rest of us, parading as authorities when in their hearts and souls they are actually corporate cowards and traitors to humankind. To pad their own pockets, they would put at risk the very future of sustainable life on our planet... and they do it consciously, insidiously. They feed on death, destruction, suffering and pain. They align with the biotech industry precisely because they know that no other industry is as steeped in pure evil as the biotech

industry. GMO pushers will lie, cheat, steal, falsify and even mass-murder as many people as it takes to further their agenda of total global domination over the entire food supply... at ANY cost.

This is war at the genetic level. And this kind of war makes bullets, bombs and nukes look downright tame by comparison. Because the GMO war is based on self-replicating genetic pollution which has already been released into the environment; into the food supply; and into your body.³⁰¹

To be sure, in the service of these corrupt agendas for special interests, many important, even life-saving discoveries, have been made, where generally the first benefits are exploited by the military-industrial complex, but more significant is that in such service, what has been lost? How many life-saving therapies and medicines are gathering dust on obscure laboratory shelves because a pharmaceutical corporation decided that no money could be made in their manufacture, sale, and patent ownership? How many IT innovations have been stifled because a mega-corporation in the domain felt threatened by competition or could not absorb a rival? How many a new discovery or invention has had its war potential exploited before any monies were spent on its “ancillary” benefits for the common man?

At their very essence, the liberal arts and social sciences are about ethics, social relationships, the meaning of justice, and self-governance, and thus they give direction to scientific investigation. Therefore if the liberal arts and social science core of a society is beholden to and molded by special interests, as it is in Europe and America, then scientific inquiry, true to its DNA, will provide the “factual data” and “evidence” needed to make the case for its overlords. History and human experience are demonstrating this reality every day. Look at the Third World: how much investment does it make in the liberal arts and social sciences? Hardly anything compared to what its members put into the hard sciences, engineering, medicine, and information technology. As a result, how many

Third World countries are able to truly and independently self-govern (that is, without borrowing governmental systems from the First World)? And in the Muslim world: how much investment is there in Islamic education, with a view to moving such education into the areas of self-governance and self-confidence? Any Muslim who looks at a world where the vast majority of Muslim countries, despite having the aggregate intellectual potential of nearly two billion people, get easily pushed around between power cultures, knows the answer. Scientific research and education without parallel and equal investment in the liberal arts in the Third World in general, and in the Muslim world in particular, if there is any, have one and only one purpose: to service empire on the outside.

But this is as it should be, for science has never been able to separate itself from the special interests it is serving. What a mess; especially for Muslims who are trying, in a vacuum of their own making divorced from the real world, to take a dispassionate approach to “science.” This is where we find ourselves when we turn over the priorities of self-governance and the related training procedures to those who have no ability, and to those who rule to gain the favor of power positions that have already rejected God and His counsel. And so, anticipating all this for us,

Allah commands you to discharge your civic duties by allocating civic/political responsibilities to those who qualify, and whenever you judge between people to judge with justice (4:58).

Now, against the backdrop of this brief diversion about science, consider that our minds, as gifted as they are in individual geniuses and in advanced industrialized societies, are not going to be able to prove their competency on their intuitive own. In the social sciences wilderness there is my mind and your mind; there is a cultural mind and a racist mind; there is a conservative mind and a liberal mind; there is a mind that is centered on the self and there is a mind that gravitates toward the other. In the realm of the social sciences, there are socialist ideas and free-market ideas, there are

minds that have been tainted by the traditions, rituals, and exclusiveness of “Jews”, “Christians,” and even “Muslims.” A searching mind after all this is bound to reach the conclusion that thinking humans need an anchor and a direction in this social and behavioral bleakness. It is because of this deficit of direction that human values become personal, regional, cultural, and all-exclusive.

The culminating challenge here is to ultimately refer affairs of decision making, governance, and authority to those who qualify, **“Verily, Allah orders you to refer credit to its merit-holders — and when you rule among people to do so with justice.”** This can only be done when the thinking mind relies on a Higher Authority,

O you who are steadfastly committed [to Allah]! Obey Allah, and obey the Apostle and meritorious decision makers from among you; and if you are at variance over any matter, refer it to Allah and the Apostle, if you are [truly] committed to Allah and the Last Day. This is the best [for you], and best in the end (4:59).

This *āyah* makes it clear that rational humans are expected to refer their worldly and earthly affairs and developments to Allah (ﷻ) and His Apostle (ﷺ), and by extension to such qualified decision makers who, when they rule or adjudicate, do so by the Book and in the manner of the Prophet (ﷺ). Hence, in a legislative and civil sense, human social laws and human behavioral values are the product of understanding Allah (ﷻ) and His Prophet (ﷺ).

This brings up the issue of laws and legal procedures in the world. Who has the right to enact laws and to draw out legal processes? And then who has the obligation to elect or select such individuals who make, amend, or repeal laws?

Laws in the secular world are a collection of moral, ethical, religious, and civic regulations or procedures, regarded among the early Hebrews as having a divine origin, or at least an origin in rabbinical interpretations of God’s laws. It seems like the word that is synonymous with *law* in the Old Testament is *Torah*, a term that in some quarters means the five books of Moses (ﷻ), the Pentateuch.

Among others, *law* refers to the overall religious teachings of the whole people who call themselves Israelites or Israelis. *Torah* in many synagogues is used interchangeably with *guidance* or *instruction*.

In the general Hebrew religious discourse, all law originates with God, not with human beings. In this instance, the Jews and Muslims have a similar view of scripture. It cannot be asserted with certainty that Abraham (ﷺ) and his family core brought with them any legal codes when they went from the land of the River Euphrates to the land of the River Jordan. Neither can it be said with confidence — as is mentioned in some Judaic or Christian sources — that Abraham's (ﷺ) ethical code did not develop until after his voyage to Egypt. In Babylon the well-known Code of Hammurabi was at one time the standard law of the land.³⁰² It may have dated back to about 800 years BCE. One way of looking at this is that the urban and complex society of Babylon needed laws while the more nomadic or bedouin life of the Hebrews did not require such laws.

It is said that before the revelation of the Ten Commandments there were people approaching Moses (ﷺ) and asking him about what is right and what is wrong (Exodus, 18:15). But the amazing delivery of the Ten Commandments on Mount Sinai accentuated the covenant relationship between the Israelis and God. In the Hebrew version of history, the lightning, the thunder, the sound of the trumpets, and the theophany (the manifestation or appearance of God) all highlight the importance of this relationship and the importance of the laws that God was revealing and proclaiming. The collection of scrupulous laws that came after the Ten Commandments (Exodus, 20:22–23:33) is sometimes referred to as the *Covenant*, a word found in the Book of Exodus, 24:7.³⁰³ These laws relate to issues of worship, the support for widows and travelers, slavery, relationships to God, and the owning of property.

The Book of Deuteronomy, which means the *Second Law* or *Set of Laws*, is by rabbinic tradition the code of laws delivered by Moses (ﷺ) to the people at the end of their 40 years of wandering in the desert, probably given on the plains of Moab as they were about to cross the River Jordan.³⁰⁴ In its present form, at least,

Deuteronomy more likely dates from the 8th century BCE, with what are said to be some additions that come from a still later period. It is likely that this is the book of the Law discovered in the temple, which caused the great religious reforms in the reign of Josiah (2 Kings, 22–23), even though the text as it is now was not what it was at that time.³⁰⁵ It is said that during those prophetic times there was an attempt to codify and write down the teachings, precepts, and interpretations of the prophets as a living addition to already existing law, much as writing down the Sunnah is an addition to the already existing Qur'an.

The Deuteronomic Code deals with a broad and detailed variety of needs: kings, priests, sacrifices, war, cultic practices; the interests of citizens and town dwellers and members of the family; concern for the poor, the widowed, the parentless, and the stranger; and the use and care of animals. What is worth mentioning about the Deuteronomic legislation, in an age when the reigning philosophy was an eye for an eye and a tooth for a tooth, was its kindly and humanitarian outlook. To mistreat slaves, for example, was to repeat the evils the people of Israel had suffered in Egypt. To cut down fruit trees or burn crops after a successful battle was forbidden. To bring in foreign idols was to corrupt the people and destroy their relationship with Jehovah. All worship was to be focused in a central place, most often Jerusalem, but earlier also at Dan or Bethel, a settled place where God could cause the sacred name to dwell.³⁰⁶ After the fall of the northern kingdom, the focus of worship at the holy of holies in the Temple at Jerusalem came to be a central tenet of the Deuteronomic Code.

The Priestly Code appears largely in the Books of Exodus, Numbers, and Leviticus (which means *of Levi*, relating to the priestly tribe of Levi).³⁰⁷ The oldest part of this code is probably the Law of Holiness in the Book of Deuteronomy, 17–26. Other parts may have come from the time of the Babylonian Captivity (587–538BCE) or perhaps even later. Once King Josiah had taken a stand against the Egyptians at Megiddo, dying in battle, the hopes for new laws and the development of old religious laws ground to a halt.³⁰⁸ Up until this time the Temple of Solomon had been a

strong and enduring symbol of religious and Covenant law. Now it lay destroyed. As it was said according to one prophet, “The law is no more” (Lamentations, 2:9).

Priestly or levitical law had been developing ever since the first legal system was put together, when the tribes were still in the desert. Some of the place names in the semi-arid grazing land near Kadesh-barnea indicate that even during the sojourn in the wilderness the priests had actively begun formulating and administering courts of law.³⁰⁹ Though God was perceived as the original lawgiver, the interpretation of those concepts and precepts often fell to the Levites.³¹⁰ These levitical courts dealt with a broad variety of human and religious experiences: murder, circumcision, Passover, the tabernacle, sacrifices of every sort, holy days, consecration of priests, clean and unclean animals, keeping of vows, marriage relationships, personal injury, inheritance, holy wars, and refuges for those who were fleeing their enemies.

The hundreds and hundreds of times in which the concept of law keeps recurring in almost every book of the Old Testament stresses again how firmly the people of Israel were the people of the Law and the people of the book. In the Books of the Prophets (Amos, 5:18; Isaiah, 2:12) the phrase “the day of the Lord” emphasizes again and again how divine wrath will consume those who do not heed the Law. Jeremiah, Isaiah, Ezekiel, and Hosea all speak of a New Covenant of law that God will make with the people in latter days. These prophecies come largely from the time of the Exile, but they nonetheless look forward to a time not merely of the rebuilding of the Temple in Jerusalem, but even to a golden age far beyond, when the people of God will once again be God’s “chosen people.” This idealized vision is summed up in the words of Psalms 19:7–9,

The law of the Lord is perfect,
 converting the soul:
the testimony of the Lord is sure,
 making wise the simple.
The statutes of the Lord are right,
 rejoicing the heart:

the commandment of the Lord is pure,
enlightening the eyes.
The fear of the Lord is clean,
enduring for ever:
the judgments of the Lord are true,
and righteous altogether.

Though the period of the Exile suspended for a time formal Jewish religious practices at the Temple, it did establish a more informal kind of worship and of gathering together in private homes to celebrate the Sabbath. The old laws of the Sabbath and of circumcision helped the people of Israel retain their distinctiveness as “children” of Jehovah. Such study of the Law in small groups in the Diaspora may well have been the reason for the development of the synagogue system (Ezekiel, 33:30–33).

In summary, the Law of the Old Testament originated with God, helped people understand how they were to live and worship, and what hopes they could one day have of a messiah and of an eschatological (post-worldly) “day of the Lord.”

Law in First-Century Judaism

The ceremonial laws of the Old Testament tended to firmly entrench into the awareness of the people the conviction that Jehovah was the true God and that they were Jehovah’s people. At the time of the Exile the ceremonial law went largely by the boards, and when the people once more returned to the Promised Land, their loyalties were in some ways more ceremonial and less worship-related, and perhaps more focused on the local synagogue and less on the national Temple.

As seen from the viewpoint of the writers of the New Testament Gospels, the more important functions of religious law — stressing sin, forgiveness, faith, and trust — were overlooked in favor of more mundane subtleties and refinements. Thus the strenuousness with which Jesus (✠) denounced the scribes, Pharisees, Sadducees, and Essenes for their focus on religious trivialities and

their total disregard for important truths reflects at least some of the developments that were occurring in first-century Judaism.³¹¹ His concern for real worship and a cogent understanding of the Sabbath, not mere keeping of the ceremonial law, is a good example, as is his anger at those who viewed the Temple as a place to make money, not a place to deepen one's intimate relationship with God.

The vast number of writings and traditions that came out of the rabbinic schools in this period reflect an activist and intellectual approach to the Old Testament law, such as one finds in the Mishnah, Midrash, Talmud, and Halakhah.³¹² There was a broad range of religious views in the period, and there is some danger in focusing too closely on any one interpreter, no matter how well known and revered, such as Rabbi Johanan ben Zakkai at Jamnia and his many Pharisaical colleagues. The apocryphal scriptures of the time, plus the writings of Josephus, Philo, and the Qumrān community, shed further light on first-century attitudes toward Mosaic law.³¹³

Sacred writings read in the synagogues included most of the canon of the Old Testament. The sections known as the *Law and the Prophets* were especially honored and revered, although the *Writings* (for example, Ruth or Jonah) were in some quarters questioned and were not normally read as a part of public worship.³¹⁴ Luke, 16:16 and Matthew, 11:13 confirm the reading of the *Law and the Prophets* at the synagogue. As proof texts, made to prove a point in a debate, a quotation from the Torah was beyond reproach, often bolstered by a quotation from the *Law and the Prophets* or from the *Writings*, to assure that Jehovah had not changed the Law since first giving it on Mt. Sinai. At Jabneh such books as Ecclesiastes and the Song of Songs were not accepted as scripture, because they were written later, at a time when the "holy spirit" was deemed to have departed the land of Palestine.³¹⁵

Another major development of the period was the rise of Oral Tradition as law, a concept that goes back to the learned rabbinical schools of Hillel and Shammai.³¹⁶ Through such learned interpretations, new answers could be found to questions that would never have been raised in Mosaic or Deuteronomic times. Cultural conditions changed materially as the Babylonian rulers were superseded-

ed by the Persians, then the Greeks, and then the Romans. In fact, the whole concept of scribes — the *sopherim* (teachers) — developed to interpret changing cultures and changing ways, though the scribes were often disliked and belittled.

In brief, in the various views of parties like the scribes, Pharisees, Sadducees, and Essenes, and in the rabbinical schools of Hillel, Shammai, or Zakkai, the believer was forced to look at the Law and measure himself against it in the same way that God might do the measuring, even if there was a good deal of misgiving and ignorance about the precise outcome.

Law in the New Testament

The use of the word *law* more than 100 times in the New Testament usually refers to the Mosaic code or to the books of the Pentateuch, not to the contemporary or civic laws of the Greeks or Romans. Usually, it is thought within Christianity, that Jesus (✠) refers to “the law” or to “the *Law and the Prophets*” (Matthew, 5:18, 11:13; Luke, 16:16) or simply to the “scriptures.” He distinguishes clearly between Old Testament understanding of the law and “the tradition of men,” or “oral law,” and in fact often downgrades such interpretations when he adds, “But I say to you” (Matthew, 5:22).

The concept of religious law and of Jesus (✠) in the “Christian,” or rather the Church’s, way of thinking is that Jesus (✠) is the living fulfilment of that law. This is said to be much more obvious in the Epistles than in the Gospels.³¹⁷ Yet in Church recollection Jesus (✠) makes his case very plain in his own words,

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew, 5:17–18).

Jesus’ (✠) coming became a new revelation of the Law, a “law incarnate.” As St. Mark explains it, “And no man putteth new wine

into old bottles: else the new wine doth burst the bottles [due to fermentation], and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles” (Mark, 2:22).

Church reading of the responsibility of law reasons that Jesus (ﷺ) appears at times to resist Old Testament law because of his personal contact with hordes of sinners, of tax collectors, and of the lame and the blind. One of the continuing refrains of the miracle stories is, “Son, your sins are forgiven you; take up your bed and walk” (Mark, 2:9). The church says that the authority of Jesus (ﷺ) as son of man and “son of God” allowed for the forgiveness of sin, even though that status to alter Old Testament law was not accepted by most of the scribes and Pharisees. Although for the most part he did uphold Old Testament law, he actively resisted codes, or oral law, and interpretations that he regarded as out of harmony with the basic concepts of the law of Moses (ﷺ).

In dealing with what was “clean and unclean,” he insisted that the intent of the heart and the conscience was primary (Mark, 2:13–17), not outward appearances. And if he associated with unsavory tax collectors, it was because “Those who are well have not need of a physician, but those who are sick” (Mark, 2:17). The Pharisaical interpretations of the laws of the Sabbath were a special target of his attack: St. Mark explains how Jesus (ﷺ) and his disciples picked ears of grain on the Sabbath and ate them, and when they were confronted by the Pharisees, he reminded them of a starving David (ﷺ) as a precedent for his action (Mark, 2:23–27). He concludes, “The Sabbath was made for man, not man for the Sabbath.” In another confrontation with the Pharisees over his right to cure a man with a withered hand in a synagogue on the Sabbath, he asks rhetorically, “Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?” (Mark 3:1–6). As a boy in synagogue school he had memorized huge portions of the *Law and the Prophets* in preparation for his bar mitzvah.³¹⁸ It is clear that Jesus’ (ﷺ) treatment of the Old Testament law flowed not out of ignorance but out of deep understanding.

According to the Church, in Jesus’ (ﷺ) role as the fulfiller of the law, it is clear that henceforth, what will now count is the

believer's relationship to Jesus (ﷺ), "the son of God," not a relationship to an older covenant with Jehovah under Old Testament law (Matthew, 10:32–40; Mark, 8:38). A similar reinterpretation of the Old Testament law appears in Jesus' (ﷺ) stance toward divorce or the ceremonial cleanliness of various foods, which later came to be a cornerstone of missionary teaching in the Greek and Roman worlds. Even the method and timing of Jesus' (ﷺ) approaching death sentence appear to have replaced the Old Testament Passover laws for a new order in which Jesus (ﷺ) himself became in Church teachings the lamb and the sacrifice. Caiaphas as high priest may not have realized the full implications of his pronouncement when he declared, "You know nothing at all; you do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish" (John, 11:49–50).³¹⁹

Allah (ﷻ) As Lawgiver Is Worthier Than Secular Rulers

Throughout all this fuzzy history about how the Jews and Christians dealt with the issue of their relationship with Allah (ﷻ), what becomes immediately evident is the polarization between Jews who want to have a law that is dogmatic and literal, and the Christians who want to substitute a dogmatic law with a faith and belief that is at once theoretical and emotional. Never in this tortured history of the Judeo-Christian understanding of scripture has there been a sense that the relationship with Allah (ﷻ) is a trust, a certainty, an obligation, and a dependence upon Allah (ﷻ). Had they a healthy relationship with Allah (ﷻ) they would not have come out of that experience with something similar to a bipolar disorder.

The simple fact of the matter is that humans owe Allah (ﷻ) obedience and a behavior that intends to please Him. Moving in life along these lines leads to the reckoning that Allah (ﷻ) — and only Allah (ﷻ) — is the one who extends moral values into social laws. Divine laws that take their social course are indispensable because the world cannot live in justice and peace if morality or the belief in morality remains abstract and notional. Not only is Allah (ﷻ) the only One recognized in that capacity but, in addition, the

laws He gives are fine-tuned within a flowing system, otherwise referred to as the Shari'ah. And all these divine laws occupy their functional position within a divine value system that is meant to be practical and durable. Equipped with the divine favor of not having to think through all this on their own, humans, as social beings, ought to be indebted enough to Allah (ﷻ) to put this set of morals, this set of values, this set of laws, and this set of legal procedures to work. This is what the *āyah* instructs man to do, **“Indeed, Allah orders you to turn the trust [of governance] over to those who are its folks [those who qualify] and when you govern the affairs of people you do so with justice...”**

The common thread that runs through scriptural history is the fact that God is the lawmaker and the lawgiver. It should be clear by now that unless we want to suffer great social turbulence, we should, without hesitation, accept and apply His words of wisdom and His words of work. In the time of Allah's Prophet (ﷺ) the committed Muslims demonstrated, in general, that they were able to move ahead with this responsibility. After a struggle of many years, they identified Muhammad as Allah's Prophet (ﷺ) and therefore acknowledged his position of authority. This is not an easy thing to do. But they fought against their egos, launched wars against their enemies, and finally came together, honoring their oaths by handing over the affairs of governance to the qualified person among them: Muhammad (ﷺ).

A trust is the responsibility of the trustee. And the word *trusts* (*amānāt*) in this *āyah* is qualified, delineated, and defined by the concept of governance in the same *āyah*. So the trust in this context is the relationship between the people and their rulers. This relationship is not simply one of interests, charisma, or nepotism. It is defined by an enlightened Islamic constituency placing its confidence in the qualified person who is able to make the right decisions or approximate the right conclusions that are within the domain of the Qur'an and Sunnah. The actualization of placing this popular trust in a limited number of individuals may take place through the process of *bay'ah*, elections, proportional representation, or any other means of ascertaining the will of the people in a

transparent and open candidacy. Once this is done and competent persons are motioned into public office by the popular will, the task for these elected persons becomes governance among inhabitants, citizens, constituents, electors, voters, and all members of society. This civic interaction between people and their rulers becomes a mandate, which in this case carries the distinction of being a form of godly obedience because the Muslims went about and secured this civil task in the manner outlined here in this *āyah*. The individuals who are motioned into decision-making positions are expected to rule and govern with the necessary proviso of justice. The obvious implication is that when human beings are left to themselves, they just cannot manage to rule with sustainable justice. Justice seems to evade secular and God-denying rulers.

The field of activity outlined here in this perfect Qur'an as a trust, a confidence, a mandate, and a divine-social contract has become, under the influence of a God-fleeing Europe and America, the "dirty" word *politics*. On this secular and God-fighting watch there have been numerous acts of violent upheaval punctured with passive evolution. All these governments from the earliest recorded times to this very day have managed to cast aside the legal framework that God has lovingly endowed to man. Modern governments, besides the fact that they are bereft of the popular will, plunge their own societies into unwanted and unwarranted wars. These non-representative governments who pay lip service to what they call democracy have made their way deep into the personal and private lives of individuals, families, and communities. Among other things, these unaccountable governments have given themselves the license to literally run schools and hospitals, and to provide "cold" financial assistance to the needy after severing the "front-line" social ties that people have amongst themselves to care for the financially and emotionally deprived, before governments are required to take on this task (governments should take on this task, but only as a last resort when all other family and social institutions have failed to discharge this responsibility).

In a sense, today's political systems are a recycling of old systems with a touch of technology. Some of these systems draw inspi-

ration from the ancient city-states of Greece. Even though there has been no systemic and sustained bookkeeping of Islamic history, it was the influence of human interaction with the meanings of this Qur'an, as expressed in earlier Islamic societies, that eventually impacted Europe and the West. When Muslims began to "unlearn" their Qur'an, non-Muslims began to learn from its meanings. One such meaning — that governments depend on the consent of the governed in a "social contract" — evolved from the interaction of civilizations in the last 400 years, when Muslims were on their way down and secular Europe was on its way up. People risked their lives in civil wars and revolutions to attack the authority of absolute monarchs. The writers who conceptualized what was otherwise and earlier stated here in this universal Qur'an — Thomas Hobbes, John Locke, and Jean Jacques Rousseau — were striving to analyze and explain the political realities of the day.³²⁰ Other thinkers provided theories that became the foundation of new types of political action. Karl Marx's vision of workers uniting to throw off the shackles of their masters inspired violent change in the Bolshevik Revolution; it also permeated more peacefully into mainstream socialism and trade unionism.³²¹

In the European era of the last few centuries many political "certainties," such as the "divine right of kings" and the "right" of one country to colonize others, crumbled. Freedom of speech, once a rare privilege, is now generally regarded as a human right. Democracy, if based on free elections and a genuine choice of political parties, is preferable to dictatorship, however benign; women and ethnic groups must be allowed to vote; the poor must have a political voice.

If universal suffrage, secret ballots, and the welfare state have transformed government, so has technology. The mass media has become hugely influential. Politicians depend on sound bites and photo opportunities created by spin doctors for the benefit of news editors. In the age of television, a good haircut may swing an election, while a single gaffe can be replayed with distorting effect. Satellite television and the internet are communications vehicles to bring ideas, beliefs, opinions, views, and motives into a world-wide pool of information and thoughts.

The Mu‘āwiyāh Precedent and Western Political Atheism

There is nothing and no one who is able to frame the relationship between the public and the pathfinder, between the masses and the head of state more succinctly and authoritatively than this Qur’an, **“Certainly, Allah orders you to accredit those [worthy] trustees; and if you rule people to rule them with justice...”** This “social contract” between the rulers and the ruled comes from Allah (ﷻ). There is a human conscience and a sense of duty that is sketched out here in order to give people a sense of “elected officials” being chosen because of public consensus and the general will. Democracy in the West cannot even come close to this. In his Gettysburg Address of 1863, President Abraham Lincoln declaimed the American Civil War as being a struggle to guarantee that “government of the people, by the people, for the people” should not perish from the earth.³²²

Democracy may, technically, be nothing more than a method: the election of some sort of representative government by the people. But a “true democracy” is something more than an exercise to let people think they rule the nation so that they will consent to be governed. The English philosopher John Stuart Mill insisted that true democracy must foster “the diffusion of intelligence, activity, and public spirit among the governed.”³²³ That was also the position taken by perhaps the best modern thinker about democracy, the American political philosopher John Dewey, who believed that democracy promoted communication between people and led them to informed deliberation and collective action in pursuit of the improvement of society. In Dewey’s view, democracy alone among political systems could give expression to a pragmatic, experimental approach to the world — one that neither bowed down before authority nor worshiped an ideal notion of absolute truth. To his way of thinking, democracy facilitated the search of usefulness by allowing individuals to exercise their responsibilities in a shared, common life.³²⁴ In such a version of democracy, the place of “individual rights” is diminished in status. To exalt individual rights leads to *libertarianism* which, at its extreme, may be as incompatible as its totalitarian foe with the democratic spirit. In Dewey’s view, to

place emphasis, however, on mutual duties and shared participation leads to social democracy.

In a godless political philosophy, in an atheistic political economy, and in a profane human conscience the relationship between populations and potentates can never satisfy anyone because the grip on justice is elusive. The size and range of governments has always been debated between those who want big government and those who want less and less government. There have always been conservatives — people who prefer the safety of the world as it is to a new, untested way of doing things. But *conservatism* as a modern political force may be traced to the counterrevolutionary movement that developed in opposition to the secular, reformist program articulated by Edmund Burke, among others, in his *Reflections on the Revolution in France*.³²⁵

Burke attacked the notion of planning society according to a blueprint. Thus, accordingly, societies grew organically out of the past, he argued. Every society was, in the somewhat mystical language favored by conservatives, “a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born.” Conservatives distrust ideas and exalt experience and historical continuity. Traditionally they have spoken out against “big government.” A government that is big enough to give you all you want,” said Barry Goldwater, the conservative US Republican candidate in 1964, “is big enough to take it all away.”³²⁶

But conservatism has always been ready to ally itself with institutions of established power and authority: the monarchy, the army, and the church, especially with the Roman Catholic Church in Europe. With its roots in landed society, and its instinct for order, conservatism defends hierarchy and what it considers to be the natural division of society into classes. Though it may not be possible to say so frankly to democratic electorates, it can hardly be ignored that conservatism, opposed to egalitarianism and eager to safeguard the rights of property owners, sides with the rich against the poor.

The other approach to the size and range of government is *liberalism*. The foundation of liberalism is its reluctance to acknowl-

edge the claims of authority on the grounds of authority alone. Liberals do not accept that institutions or ideas have a legitimate claim to be honored or obeyed simply because they are established and hallowed by custom. Liberalism, which aspires to progress in human affairs, places emphasis on the power of human reason to apply itself to problems and find solutions to them.

Liberalism is also, by its nature, inclusive. It wishes to bring everyone into the great project of the moral, intellectual, and material improvement of humanity. It is thus no accident that the parents of liberalism are the 17th-century “Scientific” Revolution and the 18th-century European “Enlightenment,” and that its siblings are secularism and democracy.

It is said the political term *liberal* first came into use in Spain, to describe the rebels against the anti-democratic monarchical constitution after 1815. In the 1820s, it came to be used more and more frequently in England. Only in England and its white colonies did the name eventually come to attach itself to political parties themselves, but the idea of liberalism spread across Europe as the 19th century dragged on.

Liberalism was not the same everywhere, but its core was a belief in free institutions as the means to progress. Its adherents tended to be merchants who clamored for free trade; its perceived enemies tended to be the landed classes who had long held sway in politics. Among its objects were freely elected parliaments, independent judiciaries, freedom of speech and religion, the separation of church and state, and the freedom to amass and protect property. Another key concept for liberals was “careers open to talents.”

Of the three great ideals proclaimed by the French Revolution — liberty, equality, and brotherhood — liberalism devoted itself chiefly to liberty. Liberals, who emphasized individual rights and individual self-expression, except when it suited them to mount mass campaigns, distrusted collective action. Although for most of the 19th European century, liberals had no wish to be associated with democracy or “one man, one vote,” by the late-19th century they were forced to bow to the spirit of the age and throw in their lot with universal manhood suffrage. As socialism came to the fore

in the 20th century, liberalism tended to find itself a spent force. It may be that as socialism withers, the revival of liberalism is at hand.

The *āyah*, “**Indeed, Allah orders you to entrust [with authority] those who are its qualified folks; and if you govern people to govern them with justice...**” means from people their confidence and from rulers their conscience. The socialist precursor of materialism puts it this way: from each according to his abilities, to each according to his needs. This classic formulation of socialism was uttered by the French radical Louis Blanc in 1840. The roots of modern socialism lie a little farther back, in the Enlightenment’s concern for human progress and in the response to social problems and economic inequalities thrown into relief by the rise of industrialism.

“Happiness,” the French revolutionary Louis de Saint-Just wrote in 1791, “is a new idea in Europe.”³²⁷ The pursuit of happiness became, in the program of utilitarians like the English reformer Jeremy Bentham, not an individual quest but a collective one.³²⁸ Utilitarians held that the great test of all legislation should be whether it increased or diminished “the greatest happiness of the greatest number.” To meet that test, according to socialists, governments needed to intervene in social and economic arrangements. They had to declare war on the injustices, inequalities, and class divisions that were the inevitable result of industrial capitalism.

The word *socialism* itself first made its appearance in the 1830s in England and France, and then as now it covered a wide variety of opinions and projected remedies for the ills of society. Certain key beliefs, however, were broadly accepted by people who called themselves socialists. The fundamental proposition of socialism has always been that production is a function of all members of society and that the rewards of production are therefore due to all. Socialists exalt cooperative effort above individual entrepreneurship and believe that the state should take possession, or ownership, of the means of production in the interests of society as a whole. The state should also take steps to guarantee the fair redistribution of wealth to the individual members of society. The aim is the elimination of class distinctions. An abiding debate among socialists has always been whether a classless society organized on socialist principles

can be brought about through the ballot box, or whether the powerful institutions of capital and private property can be toppled only by revolutionary violence.

Christian socialism loosely denotes the views of anyone who believes that the teachings of Christ (✝) point toward collective action to improve the lot of the weak, the oppressed, and the poor. Specifically, however, the term refers to two movements. The first was the attempt by certain individuals in mid-19th-century Britain, notably Charles Kingsley and Frederick Maurice, to persuade the Church of England to adopt a social and education policy for the benefit of the working classes.³²⁹ The second movement, arising in Austria and other European states, sought to give practical political expression to two papal encyclicals of the late-19th century — *Rerum novarum* and *Quadragesimo Anno* — both of which attempted to counter the challenge of socialism by proposing a Christian corporate state with legislative protection for the rights of labor.³³⁰ Christian socialism was therefore essentially a conservative program. Socialism itself, by its aspiration to create an earthly paradise, is often seen as inherently incompatible with Christianity. Hence the position taken by Pope Pius XI that “religious socialism, Christian socialism are expressions implying a contradiction in terms.”³³¹

In a nutshell, these are the Western political and social theories and ideas about a “social contract.” Some of them dance around the election issue, others are driven by a zeal to compel the government to do what the public will is unable to do insofar as ending exploitation and poverty, and yet others amuse themselves with utilitarianism and the centrality of happiness. All of these glues have come apart or are coming apart because none of them regard the relationship between the voters and the candidates to be an issue of trust, a matter of confidence, and an obligation centered on eligibility and competence.

Unmistakable from an encyclopedic appraisal of the entirety of Islam is the fact that the legislative process does not begin from scratch, or from a combination of human sources. There are divine commandments, heavenly laws, and God-given codes that man has to understand, contextualize, and then place into motion within a

moral order of society. Such a course of action is the necessary fundamental of the *āyah*, **“O you who are safe in your commitment [to Allah]! Obey Allah and obey His Apostle...”** This obedience is not a matter of state imposed interference in the soul of man or in the substance of society. The “state” itself is the outgrowth of the moral intensity and the ethical propensity of the Islamic social milieu. Muslims who become the will of Allah (ﷻ) on earth have no such thing to fear as a theocracy. In the Euro-American West a mass evacuation of Church dogma and ecclesiastic oppression begot the concept of a “social contract.” Any attempt by churchmen to return to public positions of governance and authority is dreaded by the soul and the inner voice of the West because it harkens back to a “theocracy,” especially one that will force the people to retrogress into the Church’s Dark Ages and obscurantism.

In all the details above, the thinkers and social scientists, through their definitions and concepts about democracy, conservatism, liberalism, and socialism (just to take a few), were attempting to come to terms with a normal relationship between citizens and their rulers. But for all theoretical and for all practical purposes, God does not figure into the ideological Western social equation. The Muslims, on the other hand, should say it loud and clear with a firm and determined voice, without any doubts or apologies: our obedience to Allah (ﷻ) and our obedience to His Messenger (ﷺ) oblige us to look for and endorse the most qualified person to rule, govern, and make the right civil and military decisions.

With all of this guidance and knowledge in hand, how did the Muslims and their history divert from this direction? After the end of the ascendance and oversight of the four successors to the Prophet (ﷺ) — namely Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī — the Muslim populace became derelict and therefore had to live with kings and monarchs who seized by force and expropriated by guile the levers of power, thereby breaking with these *āyāt* and excluding the Muslim public from “voting their conscience” and choosing the most qualified for civic positions, government vacancies, and executive undertakings. Since that time, the Muslims have been practically unable to look for and then vote for those who by virtue of

their attainment, efficacy, and expertise qualify to lead — and lead with distinction.

By the meanings of this *āyah*, Muslims are required to be task oriented in their obedience to those who qualify for decision making from amongst them. Whatever the ups-and-downs of the first four *khalifāhs* were, as they were fallible, Islamic public opinion had endorsed their assumption of power. This does not mean that 100% of the Muslims were comfortable with either each or every one of them. It does mean, though, that these *khalifāhs* enjoyed voluntary public acquiescence to their holding of the top executive position. The turning point, however, began during the reign of ‘Uthmān when public opinion began to turn on him because some of his decisions, made during his term in office, were more tribal than Islamic. He realized that a good proportion of the “electorate” or the Islamic citizenry wanted him to resign. This may have been the first time after the Prophet (ﷺ) that the leader of the Muslims reached a point in his life where he had to either resign because the public tide was turning against him or to live up to the precedent of the “life-long term in office,” which characterized those preceding him. And so he uttered his famous statement, “I will not undress from an attire conferred upon me by Allah (ﷻ)!”³³² ‘Uthmān’s meaning was that he would not abdicate the government duties that were extended to him via the standards set by Allah (ﷻ); that is, he was originally chosen or endorsed by a political process conforming to (or not in violation of) Allah’s (ﷻ) revealed words.

Even though it has been a good 1,400 years since they transpired, these are the pertinent issues and events that are begging to see the light of day so that they receive much needed mental engagement from the Muslims. We, the Muslims, still have a hard time understanding why human beings — as good and as good-meaning as they may have been — cannot be scrutinized in light of the Qur’an and the Sunnah. It seems like criticism, critical appraisal, and unfavorable judgement is one of the hardest things to come by when it comes to Muslims of that era, especially those who occupied decision-making and advisory positions. This is one area that needs immediate and objective attention. Both the distance from

these meanings of a “divine contract of confidence” and the distance between the rulers and the ruled became even more accentuated during the time of King Mu‘āwiyah. It may have been during his coup d’etat that the Muslims first experienced the oppressive power of the state and its selective deletion of these pivotal Qur’anic meanings from public discourse. In the new “Islamic kingdom” of Mu‘āwiyah some Islamic scholars were brought into the official fold to lend credibility and legitimacy to what is otherwise a breach of these two *āyāt*,

Verily, Allah commands you to allocate the trust [of governance] to those who are its competent folks, and when you govern among people to govern with justice... (4:58).

O you who are securely committed [to Allah]! Obey Allah and obey His Messenger and those who qualify for obedience from among you... (4:59).

This first kingdom in Muslim history expropriated the Islamic treasury and resuscitated the unsightly historical combination of power and money — an issue addressed by many other *āyāt* that teach the separation of government departments from financial agencies. The Mu‘āwiyah precedent set the social and civil stage for 13 centuries of a creeping despotism, dictatorship, and decrepit dynasties. That historical pattern continues up until the present day culminating in tinpot dictators, petty potentates, and quisling kings.

Before this Umayyad “empire” the Islamic public will was located in the masses, in the *masjids*, and in the mainstream of society. At that auspicious time, Islamic public opinion could be easily gauged by going to Islamic congregations and congresses in local *masjids* and in al-Masjid al-Ḥarām in Makkah. But King Mu‘āwiyah chose to choke off this avenue and shift the pacesetting centers to the government and to the military. The subject matter and sound reflection of this Qur’an should be so strong in the Muslims that they can measure all these historical events against the Qur’anic

reference point and then be able to identify the deviations that are located in their history.

Rulers Merit Obedience When They Are Just

A basic tenet of Islam and the understanding of the Qur'an is that a Muslim obeys Allah (ﷻ) and obeys His Messenger (ﷺ). This is a given. But the issue of obedience becomes thorny when it comes to ordinary people in positions of authority. To begin to sort this issue out, it can be said at the outset that anyone in authority who issues an order, promulgates a precept, outlines a policy, or sets a strategy that violates the Qur'an or contradicts the Messenger (ﷺ) is not worthy of obedience. Not only that, such a ruler may be impeached and stripped of his responsibilities as an Islamic decision maker and public servant. This fact could not be more evident from the *āyah*, **“Obey Allah and obey His Messenger and those who qualify to make decisions from among you.”** Notice how precisely Allah (ﷻ) sequences the words He uses. The word *atī'ū* (obey) appears twice, once before Allah (ﷻ) and once before the Messenger (ﷺ), but it does not appear before *uli al-amri minkum*. This is indicative of the fact that obedience to leaders or rulers is conditional upon the leaders' or rulers' own obedience to Allah (ﷻ) and His Messenger (ﷺ), but that obedience to Allah (ﷻ) and His Messenger (ﷺ) is unconditional.

Obviously human beings are human beings; whether they lived in Makkah and Madinah around Allah's Prophet (ﷺ) hundreds of years ago or whether they live in Riyadh and Jiddah today hundreds of years since. At that time 'Uthmān may have qualified in the eyes of the Islamic electorate to take over the responsibilities of the chief decision maker in the Islamic state. But during the course of his term in office he made, or was indifferent to decisions that were being made on his behalf, causing public opinion to eventually turn against him. This does not mean he was a traitor, or that he was wicked, or that he was even untrue. It does, however, mean that the trust the Muslim populace gave him, which is required by the instructions of these *āyāt*, had been annulled. The

Prophet of Allah (ﷺ) said, “But obedience is [expected] in matters that are in the common good.”³³³ And it is not in the common good to continue to countenance a ruler who rules contrary to a public will that no longer agrees with him being in office. Other quotations from the Prophet (ﷺ) counsel,

*A Muslim citizen is to listen and obey [those in authority] in matters he/she may like or dislike as long as the decree does not incur disobedience [to Allah and His Messenger]; if he/she is ordered to commit such offense then there should be no abidance and no obedience.*³³⁴

*An authority should have your attention and obedience even if he is a [previous] serf/junior who [now] leads by the Book of Allah.*³³⁵

As is the case with no less than a few of the Prophet’s (ﷺ) quotations and remarks, they were geared toward further dignifying the social and ethical character of the Muslims, who although they had acquiesced to Islam were still carrying within them significant traces of tribalism, nationalism, and even “classism.”

In this scope every human being is a potential leader and decision maker. The Book of Allah (ﷻ) is an open book and the Prophet of Allah (ﷺ) is an inclusive prophet. Despite this, what is to happen when power-hungry individuals clutch at the levers of state, bring the military within their control, and then impose their will on the rest of the Muslim population? These circumstances have endured from the time that followed the years of Imam ‘Alī until today. Should the Muslims organize into a political opposition? Is it permissible for Muslims under an unrepresentative regime to express their opposition, to form an opposition bloc of people, and to organize a broad opposition program? The answer need not lie obscured in the dark caverns of Muslim history; the answer is replayed in front of our eyes today where the regimes that scorn any obedience to Allah (ﷻ) are in flagrant violation of the Sunnah, and ally themselves with the *mushrik* and *kāfir* powers of

the day. These recalcitrant regimes give themselves the liberty and wherewithal to wage their own warfare against Islamic movements and organizations without a trace of mercy. The direct contrast and the obvious dividing line is so pronounced now that obeying Allah (ﷻ) and His Messenger (ﷺ) means, by necessity, disobeying sugar-coated “Islamic” regimes. Conversely, obeying sweet-talking “Islamic” regimes is tantamount to disobeying Allah (ﷻ) and His Messenger (ﷺ).

Allah (ﷻ) and His Messenger (ﷺ) want the Muslims to be free and independent. On the other hand, the cosmetic “Islamic” regimes from Riyadh to Rabat want the Muslims to be caged in and dependent upon the *mushrik* establishments of Zionists and imperialists. Allah (ﷻ) and His Messenger (ﷺ) taught the Muslims to be in possession of their own properties and belongings; the “on-camera Islamic regimes” want the Muslims to relinquish the rights to their own resources and territories. It is the divergence away from Allah (ﷻ) and His Messenger (ﷺ) by kings, presidents, and such rulers that has caused the imperialists, the Zionists, and their local lackeys to get away with the status quo of *kufir* in Muslim societies and countries.

Illegitimate rule, now running for centuries in the Muslim majority domain of the world, continues to survive not only in the form of cruel and dictatorial governments but also in the form of ideological legacies, whose advocates rationalize their own faulty interpretation of these *āyāt*. Allah’s (ﷻ) words clearly say in the original Arabic, “**...wa-uli al-amri minkum (...and those who qualify for obedience from among you),**” but there is a segment of Muslims — Sunnīs — who behave as if the *āyah* says *...wa-uli al-amri ‘alaykum* (...and those decision makers who are imposed upon you). In direct contravention of these *āyāt*, this rather sizeable segment of Muslims believes it is not permissible to organize against any ruler bearing a Muslim name, even if he is not qualified for the position, even if he is not chosen by a popular consensus, even if he does not rule by standards of justice, and even if he openly flaunts his authority dissociation from Allah (ﷻ) and His Messenger (ﷺ). They say that rebelling against illegitimate rule would cause a

greater *fitnah* (upheaval) than the oppression and tyranny they are already experiencing, and to justify their position, they quote a hadith of the Prophet (ﷺ), presenting it through the murky lens of their own humiliation and degradation,

“The best of your leaders are the ones that you love and they love you, and you seek blessings for them and they seek blessings for you. And the worst of your leaders are the ones that you hate and they hate you and you ‘bad mouth them’ and they ‘bad mouth you.’” We [the listeners around the Prophet] asked, “O Messenger of Allah! Do we not confront them [by force if necessary]?” He said, “No, as long as they maintain *ṣalāh*’s social structure. No, as long as they maintain *ṣalāh*’s social structure. [And] excepting if one of you gives him his allegiance, and he sees him [the ruler] in partial disobedience of Allah, then he should most surely despise what he [the ruler] has done as far as his disobedience against Allah, and he should under no circumstances recant his allegiance.”³³⁶

In the first instance, there is a difference between simply *ṣalāh* and *iqāmah al-ṣalāh*. A Muslim leader’s responsibility is the latter; he is required to institutionalize the social function of *ṣalāh*, not just observe his personal obligation to pray five times a day. Because he is the leader, his personal obligations pale in comparison to his social responsibilities. Allah (ﷻ) says,

...and establish the social structure of *ṣalāh*: for, behold, *ṣalāh* restrains [man] from moral [personal] deviations and from social deviations [what are universally understood to be wrong]; and the conscientizing of Allah is indeed the greatest [good] (29:45).

Today, in the Muslim world in particular and in the rest of the world in general, there are mammoth *munkars* going on from the degradation of the environment to perpetual wars displacing millions of

people to financial robber barons absconding the wealth of the poverty-stricken billions. This means that the social function of *ṣalāh* is absent, which further indicates that Muslim leaders are not being effective in what is arguably considered, by the above hadith, to be their most fundamental responsibility. *Iqāmah al-ṣalāh* is a social barometer. If the Muslims were correctly performing their community or social *ṣalāh*, then it follows that the nature and amount of *munkar* ought to be decreasing. However, just the opposite is the case: more and more Muslims are praying, but the length and breadth of *munkar* continues to expand. This suggests that there is a major disconnect between the way the Muslims understand the meaning of *ṣalāh* and what should exhibit as a growing societal stability and serenity. What is at fault here is that Islamic leadership is nonexistent and *munāfiq* decision makers rule the roost.

Secondly, the aforementioned hadith is not to be presented in a way that it establishes its own context. It is the Qur'an that establishes context, and all hadiths must be viewed within the reference domain of the Qur'an. Allah's (ﷻ) *āyāt* make it evident that qualified people are to be chosen to make decisions on behalf of the Ummah, and that their legitimacy for executive positions comes from a well-known track record of pursuing and standing up for social justice. And so when Allah's Messenger (ﷺ) refers to "leaders," he is talking about a set of people who were chosen through a process that is confirmed, corroborated, and endorsed by the guidance contained right here in these incontrovertible words of Allah (ﷻ). As the Muslims honor the compliance to such a process, the Prophet (ﷺ) is letting them know that it is still possible to make a wrong choice, and in that event, he is giving the Muslim public mind a criterion by which it can correct its earlier errant selection.

The other major segment of Muslims — Shī'is — behave as if the same *āyah* reads ...*wa-uli al-amri fikum* (...and those who *inherently and innately belong to you*). This segment of Muslims believes that top leadership and executive positions are reserved only for those who can trace their lineage to the Prophet (ﷺ) and Imam 'Alī. Nothing in these *āyāt* suggests that among the qualifications to lead are familial, tribal, racial, or national associations. In fact,

any family relationship, to the extent that it can be used as a criterion for selecting a decision maker, must be subsumed to the assertion in the following *āyah*,

And [remember this]: when his Sustainer tried Ibrāhīm by [His] commandments and the latter fulfilled them, He said, “Behold, I shall make you a leader of men.” [Ibrāhīm] asked, “And [will You make leaders of] my offspring as well?” [Allah] answered, “My covenant does not embrace the offenders” (2:124).

This applies equally to the progeny of Ibrāhīm and to the progeny of Muhammad (ﷺ). Just because someone belongs to the household of Muhammad (ﷺ) does not give him the birth right to rule. The early imams in Muslim history held a position of distinction because they affirmed in their behavior the character, the methodology, and the fidelity of Muhammad (ﷺ) to the truth of Allah’s (ﷻ) words in the face of violent, and often cruel, opposition, and because they were visibly at the head of a corrective movement to cleanse the highest office in the Islamic state from corruption and hereditary succession. By misreading this *āyah*, both of these segments, comprising 99% of all Muslims, have imposed upon their flocks the type of political parochialism that has led them to either endure boundless oppression and injustice for hundreds of years, or rationalize noninvolvement through a passive civic quietude that will be magically redeemed by a savior from the Prophet’s (ﷺ) family.

“And if you are in contention concerning a [particular] issue then you refer it to Allah and the Messenger...” There will be arguments and disputes among even the most high-minded Muslims, but this is to be expected. Only mentally dead, physically stagnant, and spiritually frozen people will not see things in a different light. Honest disagreement is implied in this *āyah*, and Muslims have all the right in the world to honestly and thoughtfully take issue with each other. But when that happens — for it will happen every once and then — the affair or issue is to be referred to Allah’s (ﷻ) text and to the Prophet’s (ﷺ) demonstrated expe-

rience. If the exact citation pertaining to a particular matter cannot be found in the Book of Allah (ﷻ) then the Muslims are required to place that matter as best as they can within the overall textual ambiance of the Qur'an pertinent to the general issue that has become a point of contention. There is a body of information that when put together becomes the Qur'anic state of affairs. This Qur'an and this Prophet (ﷺ) left human beings with a set of principles that dwell in their minds and conscience. All significant matters of society find their position within this Qur'anic web of knowledge and information.

The meanings carried by this portion of the *āyah* are broad enough to accommodate any point of contention among the Muslims; however, the context of this entire discussion has centered around the relationship between the rulers and the ruled, the responsibilities of both, and their respective rights. Hence in this context occurs the question: when and why are leaders and their constituencies at odds with each other? Muslims, especially in the present day, will never be able to answer this question if they do not consider the issue of power and how it is to be properly exercised. Conflict between rulers and their people begins because of an imbalance of power that leads to an imbalance of justice. In fact, the root of all social conflict can be traced to an imbalance of justice. When rulers become part of an insulated class that has historically used its position of power to amass large amounts of wealth, which is not fairly distributed among the people, then they begin to have problems with those they are governing. The relationship between power, rule, and justice is so critical that Allah's Messenger (ﷺ) made it part of the most fundamental social responsibility of all Muslims,

When Banū Isrā'il fell into a state of disobedience, their scholars warned them, but they did not heed the warning(s). Then they [the scholars] began to socialize with them [the rulers] — sharing the same meetings with them — trusting them [in a civil sense], and breaking bread with them... And when they [the scholars] did

that, Allah conflicted their hearts [against one another] and condemned them in the words of David and Jesus, son of Mary [5:78–81]... And the Messenger of Allah, who had been reclining [until this point], assumed an erect posture and said, “Never! By Allah, you will most definitely authorize the *ma'rūf* and disestablish the *munkar* and you will take the *ẓālim* by his hand and put him in a frame of *ḥaqq* [by necessity] and you will confine him to the *ḥaqq* not to exceed its perimeters or else Allah will cause your hearts to collide and then He will condemn you as He condemned them [Banū Isrā'īl].”³³⁷

The words of the Prophet (ﷺ) are unambiguous: the imperative of *al-amr bi-al-ma'rūf* and *al-nahī 'an al-munkar* applies first and foremost to illegitimate and unaccountable rule, a domain from which it has been absent for the better part of 14 centuries. The corruption of the relationship of brotherhood between leaders and their followers has the potential to destroy society and civilization together, as we are witnessing today, but despite this and the admonition of the Prophet (ﷺ) to that effect, the last place we Muslims think of applying the standard of *al-amr bi-al-ma'rūf* and *al-nahī 'an al-munkar* is in the area that needs it most. No devout Muslim who has the Qur'an speaking to him should be able to explain or accept how a tyrant or a czar can be the “legitimate” or the “only” adequate ruler possible. Nonsense, “...if you are committed to Allah and the Final Day.”

By having these chameleon kings and presidents as the authorities in Muslims lands, the Muslim populations have come dangerously close to *kufr* and *shirk*. The rulers themselves are Muslims on the outside and *kāfirs* on the inside. Saying this does not mean an overanxiousness to uncritically throw around the accusation of *kufr*, as some out there do against other ordinary Muslims. *Kufr* is the denial of Allah (ﷻ), not in ritualistic tributes, but as Lawmaker, Sovereign, and Authority. Only dedicated Muslims, who have located their souls in the Final Day and who have their minds fixed on the reality of Allah's (ﷻ) forceful presence here in

this life and world, are able to keep a consistency of authority, a harmony of laws, and a string of commandments together without breaking up this continuum.

“This is sound and better understanding..” This continuum helps us not only in the life to come, which is comparably more important because, after all, eternity is there and not here, but it is also immediately important because of its repercussions on our worldly lives and affairs. No society that has run away from Allah (ﷻ) has survived the consequences. Societies do not break away from Allah (ﷻ) due to some “religious” disputes. No human authority has the capacity to substitute or disprove Allah’s (ﷻ) prescribed procedures for conducting “religious” ceremonies. No concrete historical evidence exists in which Allah (ﷻ) sent prophets to correct the heart’s yearning or desire to communicate with Allah (ﷻ) in whichever language and by whatever level of knowledge. This tendency toward Allah (ﷻ) is in man’s state of being, nature, and disposition. On the other hand, and here is the crux of the matter, it is well known that Allah (ﷻ) has sent His Prophets and Apostles (ﷺ) so that people would place their confidence, concentrate their minds, and pay their allegiance to Allah (ﷻ), and only to Allah (ﷻ). This is the historical *tawhīd* that gives texture to all the prophetic missions from time long-standing.

In a court of justice, the shadow Muslims of today, as a whole, are guilty of acquiescing to the rule of tyrants, of being indifferent to the sabotage of scripture, and closing their eyes to the rampant *shirk* and *kufr* coming from governments and establishments that have in their own official minds junked God and everything that He says — *nastaghfiru allāha wa-natūbū ilayhi*. Time is running out on the heirs to the Prophets (ﷺ). You cannot be in the spirit of Noah, Abraham, Moses, Jesus, and Muhammad (ﷺ) and then feel comfortable with today’s subsuming *shirk* and curtailing *kufr*. Impossible. Humanity needs a way out of a world going nuclear. It needs help in getting rid of governments that enable a rich man to get richer and constrain a poor man to get poorer. Humanity has permitted and committed environmental sins, crimes against its “minorities,” and now the industrially virile countries have their

sights set on space to take their new frontiers of exploitation, immorality, and military missions into the cosmos.

Muslims are a case study by themselves in this hapless lot of humanity! When the world is virtually begging for salvation, the Muslims, who at least are in possession of the only scripture that has not been corrupted in theory, do not have the moral courage to take a hard look at how authority flows from Allah (ﷻ) to His Prophet (ﷺ), and then to those who are able to extend that authority into human affairs without contradictions and without injustice. Wake up Muslims! You need Allah (ﷻ) and His Prophet (ﷺ) and the world needs you. We all need each other. The Qur'an, Muhammad (ﷺ), and Islam are not the private possession of a tribe, an individual, a class, a people, a race, or a generation. They are the possession of humanity. Allah (ﷻ) is the Lord and Sustainer of humanity. He is not going to take sides because of some people's color, language, material resources, or distant history. However, He will come to the aid of those who struggle for Him; and, equally, He will disavow and oppose those who struggle against Him.

Here we are inspired with confidence to refer all our disagreements to Allah (ﷻ) and His emissary, Muhammad (ﷺ). When we look around at today's teetering world we realize that the disagreements among Muslims are probably at an all-time high. And if that is the case, should there not be a mass movement of Muslims to refer these disagreements to the Book of Allah (ﷻ) and the Sunnah of His envoy? But on second thought there is no such thing. Once again this tells us how far removed we have become as a society from the standards and the expectations that are penned in these *āyāt*.

In a contrarian sense there are those officials “...who want to refer these issues to the **ṭāghūt**, while they have been ordered to deny the **ṭāghūt**.” *Ṭāghūt* — the concentration and the excesses of state powers — is now in our time and generation referred to as a “superpower,” a term used to describe the US, and up until 1991, the Soviet Union. After the end of WWII in 1945, these two emerged as significantly stronger in the military sense than all other nations. The hard fact is that monarchs and chief executives

in Muslim lands currently do not obey Allah (ﷻ) and His arbiter; instead they obey the London lord and the American amir, among a host of other authoritarian and “authoritative” superiors.

The commentary on these *āyāt* would not be complete without stating that justice is the bedrock of governance. Justice is a prerequisite for civilization, modernity, and material progress. All elevated thoughts are fond of justice. And justice is a fundamental feature of Islamic governance. Society needs justice much in the same way that agriculture needs water. It is due to justice that oppressed peoples will gain their rights. It is with the abundance of the notion of justice that the powerful in society will not be able to subdue the powerless. Justice spawns security and promotes a sense of responsibility. All scriptural and even many secular codes converge on the necessity to have justice done. It is therefore absolutely necessary to place people in positions of power and authority, from the highest to the lowest offices, who are singlemindedly obsessed with justice. Rights are secured in a medium of justice. The *āyāt* and the hadith abound with descriptions of justice,

O You who are securely committed [to Allah]! Be ever steadfast in your devotion to Allah, bearing witness to the truth in all equity; and never let hatred of anyone lead you into the sin of deviating from justice. Be just: this is closest to *taqwá*. And remain cautious of Allah’s corrective justice: verily, Allah is aware of all that you do (5:8).

...and when you state an opinion be just, even though it be [against] one near of kin (6:152).

Behold, Allah presses for justice, and doing better, and generosity toward [one’s] fellow-men... (16:90).

[And We said], “O David! Behold, We have made you a [prophet and thus, Our] adjunct on earth: judge, then, between men with truth [and justness] (38:26).

*This Ummah will remain well-to-do as long as it says the truth when it speaks, does justice when it rules, and shows mercy when it is solicited.*³³⁸

On the other hand Allah (ﷻ) renounces injustice in many *āyāt*,

And do not think that Allah is unconscious of what the oppressors/tyrants are doing... (14:42).

[And Allah will thus command], “Assemble all those who were bent on injustice, together with their counterparts...” (37:22).

When injustice is institutionalized the consequences are disastrous and catastrophic,

...and [now] those dwellings of theirs are empty, [ruined] as an outcome of their tyrannical deeds. In this, behold, there is a message indeed for people of [innate] knowledge (27:52).

From the developing picture throughout the flowing *sūrah*s of this Qur'an, it is evident that Muslims having a just ruler are rendering themselves a service as they serve Allah (ﷻ) by obeying Him. And Allah (ﷻ) advises them to move forward with this judicial, executive, and legislative responsibility for their own good.

These words from Allah (ﷻ) are guidelines for the relationship between rulers and subordinates. The elements at work between these two positions are trust and justice. The people place their trust in the ruler and the ruler maintains justice among the people. No author of the theories about governance in the Western or Judeo-Christian world has been able to place this relationship in the context of trust and justice as this *āyah* from Allah (ﷻ) has. The much touted social contract in Western civilization is the voluntary, unwritten agreement between a society's members to act in a mutually responsible manner, accepting the authority of the state,

which in turn guarantees and upholds certain “ethical” principles. This philosophical approach maintains that greater efforts should be made to secure more equality for all sections of society. How far government should interfere with market forces to achieve this would be subject to the consensus of the nation-state. This philosophy was first propounded by Hobbes, Locke, and Rousseau, and has been an important feature of much liberal political theory in recent years. The concept briefly received legislative attention in the United Kingdom in 1975, when the Labor government under Prime Minister Harold Wilson arrived at a consensus with the Trades Union Council on the broad social and economic policies that the government should pursue.³³⁹ However, in 1978, no agreement could be reached, and the system was scrapped.

In this enlightening Qur’an human behavior and social organization were not left up to theoreticians and politicians to try to define the intricate and appropriate relationship between members of society and rulers of society. It is understood from this and other *āyāt* in this elucidating Qur’an that the trust given to the rulers by the people ought to translate into these rulers enacting equilibrating public policies through which virtual monopolistic control of wealth by a class of people is proscribed, iniquity and unfairness are addressed even if they are located at the lower rungs of society, and justice itself becomes a preponderant public principle and an unrivaled community value.

Governors, rulers, and commanders should be more cognizant of these meanings than anyone else, or with more urgency than individual citizens. But if they are not, then it is because the public has lapsed into indifference and failed to bring these meanings into a “social mainstream” of ideas and discussions. An issue dies when there is no public mind concentrating on it. The meanings of this *āyah* die if the Muslim public mind is not focused on it by way of lectures, sermons, and lessons. Hadiths from the Prophet (ﷺ) corroborate this argument,

Indeed, practitioners of social justice are perched on pulpits of light on the Day of Resurrection; they are on the right side of

*the Most Merciful... they ruled with justice in their communities and had no second thoughts about it...*³⁴⁰

*You all are shepherds, and you all are responsible for your flocks. An imam is a shepherd and he is accountable for his flock. A man is a shepherd over his folks and he is responsible for them. A woman is a shepherd in her husband's domain and she is responsible for it. A captive is responsible for the possessions of his superior and is responsible for it. Therefore, all of you are shepherds and all of you are responsible for those entrusted to your care.*³⁴¹

The time has come for the Muslims to move this *āyah* out of its traditional and sometimes stagnant understanding of personal and family responsibilities on to its broader scope of society, its members, and its chiefs and statesmen.

It would certainly be a giant step forward for the regular you and the average me to go up to people in power and tell them they have no right to flout the people's trust and justice. Even prophets were nervous and afraid to take Allah's (ﷺ) wise words to the tyrants and pharaohs of their time. The Qur'an catches this moment in these eternal words,

The two [Mūsá and Hārūn] said, "O our Sustainer! Verily, we fear lest he [the Pharaoh] act hastily with regard to us, or lest he [continue to] transgress all bounds of equity." Answered He [Allah], "Fear not! Verily, I shall be with you two, hearing and seeing [all]. Go, then, you two to him and say, 'Behold, we are emissaries sent by your Sustainer; let, then, the Children of Israel go with us, and cause them not to suffer [any longer]. We have now come to you with an illustration from your Sustainer; and [know that His] peace shall be [only] on those who follow [His] guidance..." (20:45–47).

The social contract in its God-given definition exchanges the people's trust for the rulers' justice. People are willing to hand over the affairs of state to those who qualify provided they, once in office, offer people justice through the administration of law, the guaranteeing of rights, and the assignment of rewards and punishments in accordance with Allah's (ﷻ) everlasting words and the pattern of His final Prophet (ﷺ). When Muslim rulers begin to honor their part of this social formula, they need not expect any movement of opposition coming from the members of an Islamic society. In fact when rulers meet this criterion they become, in a sense, not only public servants but also servants of the divine. If, in whatever manner, these rulers deviate from this standard and begin to institutionalize and legalize what is otherwise *ḥarām* — a *munkar* — unleashing the “dogs of tyranny,” then at that time the Muslim members of society have no choice but to oppose them and remove them from office.

There may be developments and the turn of events may cause people to take issue with their ruler. If and when that happens the matter of dispute has to be placed in the overall context of the Qur'an and the broad common understanding of the Sunnah. During the time of the Prophet (ﷺ), when his people could not see things his way they had the opportunity to go up to him and clarify the issue. Now that he is no longer physically in our presence we need to assimilate and absorb his character so that we can employ his methodology to solve our quarrels and differences of opinion,

And if any affair pertaining to security or dread comes to their attention, they go public with it — whereas, if they would but refer it to the Apostle and to those from among the committed Muslims who have been assigned authority [as a matter of trust], such of them as are engaged in obtaining intelligence would indeed know [what to do with] it... (4:83).

Do not regard the Apostle's summons to you [in the same light] as a summons of one of you to another:

Allah is indeed aware of those of you who would withdraw surreptitiously. So let those who would go against His command [of authority] beware, lest a [bitter] trial befall them [in this world] or grievous suffering befall them [in the life to come] (24:63).

What all this means is that the Muslims, once they know they are in a quarrel about a certain issue, should “take time out” and altogether refer the affair to the criterial Qur’an and the safe Sunnah. This will only happen when the Muslims feel that their intense relationship with Allah (ﷻ) and their immediate expectation of the Final Day will override their transient argument or dispute.

The Enduring Bedfellow of *Ṭāghūt*: *Nifāq*

Are you not aware of those who claim they are committed to what has been bestowed from on high upon you, [O Prophet], as well as in what was bestowed from on high before you, [and yet] are willing to defer to the rule of the concentrated and excessive power of evil — although they are ordered to deny it, seeing that Satan but wants to lead them far astray? And so, whenever they are told, “Come to that which Allah has bestowed from on high, and to the Apostle,” you can see these allegiance shifters [*munāfiqs*] turn away from you with aversion.

But how [will they fare] when calamity strikes them because of what they have wrought in this world, whereupon they will come to you, swearing by Allah, “Our objective was but to do good, and to bring about harmony”? As for them, Allah knows all that is in their hearts; so leave them alone, and admonish them, and speak to them about themselves in a gravely searching manner: for We have never sent an apostle save that he should be heeded by Allah’s leave (4:60–64).

The *āyāt* above are very clear in stating the authority of Allah (ﷻ) and His Prophet (ﷺ). No Muslim in his right mind is going to ever question or second guess the judgment of the Prophet (ﷺ). The *āyāt* go further and state that rulers who are bound by Allah (ﷻ) and His Prophet (ﷺ) and who are held up to the law of Allah (ﷻ) and the standard of the Sunnah are also authorities. But human nature works in baffling ways. There are some people who go public with their “Islamic allegiance” but their hearts have not reconciled themselves with Allah’s (ﷻ) supreme authority and the Prophet’s (ﷺ) binding bureau. When they come face to face with this reality they choose not to accept the Prophet’s (ﷺ) verdict. They would rather go to someone else and seek his judgment and decision. Some scholars of the Qur’an suggest that these *āyāt* describe a *munāfiq* who, instead of preferring the adjudication of the Prophet (ﷺ) on a dispute he was having with a Jew, sought out the determination and judgment of Ka’b ibn al-Ashraf, the Yahūdī subversive who was spearheading a grand military campaign to thwart Islam and eliminate the Prophet (ﷺ) and his mission.³⁴² Knowing this, read the *āyah* once again,

Are you not aware of those who contend they are committed to what has been bestowed from on high upon you, [O Prophet], as well as in what was bestowed from on high before you, [and yet] are willing to defer to the rule of the concentrated and excessive powers of evil — although they were summoned to deny them... (4:60).

Any understanding of this *āyah* announces an unmistakable denunciation of all Muslims who say they are in line with the Qur’an and the Sunnah, but then when it comes to the Qur’an as law and the Prophet (ﷺ) as law-administrator, these dislocated hearts have no faith in Allah (ﷻ) and no confidence in Muhammad (ﷺ). The question of our time is how can some “Muslims” brand accusations of shifting loyalty and *nifāq* on individuals who are hundreds of years back in history or a few dollars around the poverty line while they are unable to do the same with contempo-

rary individuals who are millions of dollars into their luxurious lifestyles and jet-set accommodations, all the while declining the Qur'an as their authority and refusing to accept the Prophet (ﷺ) as the primary interpreter of this authority? This is the exact description of *alpha-munāfiqs* who rule in disregard to Allah (ﷻ) and His Prophet (ﷺ), but in full regard of hubristic powers, known in the Qur'an as the *tāghūt*.

Allah (ﷻ) tells the Muslims to take issue with and to reject the *tāghūt*. Today, this means that Muslims from the top of society to its bottom should have no inclination toward the powers in Washington, London, Tel Aviv and elsewhere, who flex their muscles every now and then so that occupied peoples will bow to their dictates and disregard what Allah (ﷻ) and His Apostle (ﷺ) have to say. This has always been the historical rub. Nations and civilizations fall when they corrupt the meanings of justice, symptomatic of which is their walking away from scripture and giving a cold shoulder to the Prophets (ﷺ). Muslims are not fanatics reacting to the immediate pressures placed on them by a complex combination of invasions, occupations, and usurpations from Makkah to al-Quds and from Gibraltar to Malacca. In fact, they are carrying a factual and erstwhile mission that has its concrete expression in this valuable Qur'an,

And so he who rejects excessive and aggressive powers and commits to Allah, it is he who has connected to a firm affiliation... (2:256).

And indeed, within every society have We raised up an apostle [entrusted with this message], “Conform to Allah, and shun the excessive and aggressive powers [of regimes]!” (16:36).

It is one thing to say, “We believe in Allah (ﷻ) and Muhammad (ﷺ),” which these betrayers of allegiance never tire of proclaiming. But it is another thing altogether to honor Allah (ﷻ) and Muhammad (ﷺ) when laws are enacted, when moral standards are

being set, and when sacrifices and forfeitures are required in a struggle that comes with standing up for Allah (ﷻ) and His Apostle (ﷺ).

The weaker the Islamic society and the Islamic leadership becomes the more these allegiance chameleons make headway. The engaged Muslims of our time have to settle on the fact that among their ranks, they will encounter and confront those “Muslims” who are “religious” in the abstract but who are extremely hostile to “Islam in practice.” The myriad of maligning statements made by those who are not Muslims are not unexpected, as well as how they may feel when they see Muslims “up and coming.” The Qur’an and the Prophet (ﷺ) have given enough information and insight for Muslims to understand why their overt enemies would make the following statements,

Adolph Hitler is bad, but what the Muslims do to the Jews is worse [Pat Robertson].³⁴³

I think Muhammad was a terrorist [Jerry Falwell].³⁴⁴

God blesses those who bless Israel and damns those who damn it [Jimmy Swaggart].³⁴⁵

Islam is a very evil and wicked religion [Franklin Graham].³⁴⁶

However we have not, as of yet, matured and gained enough practical experience to indict the likes of King ‘Abdullah, King Hamad bin Isa Āl Khalifah, President Zardari, and their ilk, who talk to their Muslim populations with an affirmation of their “Islamic credentials,” while at the same time they reassure their imperialist and Zionist masters of their continued participation in the grand strategy to snuff out and finish off the Islamic “fundamentalists.” What they mean by *Islamic fundamentalists* or *radicals* are the Muslims who are on their way to assume once again the responsibilities of governance and the obligations of statehood as outlined in the Qur’an and the Sunnah.

The *āyah* goes beyond ambiguities and doubts, stating quite clearly that there is a bloc of people who postulate their *īmān* (commitment to Allah (ﷻ) and devotion), but in fact and in practice commit to the concentration of power by the hyper-powers. The difference between this bloc of *munāfiqs* in the time of Allah's Prophet (ﷺ) and in our time is that back then they were subordinate to the Islamic leadership of Muhammad (ﷺ), albeit grudgingly and opportunistically; in any case, they were not in high decision-making positions. Today, this bloc of people is occupying the highest decision-making positions and it is, from a strictly power perspective, the "authority" over Islamic movement leadership almost everywhere.

In those times, as is the case nowadays, there existed a relationship between this bloc of treachery inside Islamic society and the Yahūdī leadership on the outside. The wording of the *āyah*,

Do you not consider those who affirm strongly but untruthfully that they are committed [to Allah] and to what has been revealed in times past the while they want to refer to hyper-powers when they are commanded [by Allah and His Prophet] to reject such powers — and in the process Satan takes them deeper into digression... (4:60),

makes it clear that this bloc of treasonous citizens are not committed to Allah (ﷻ); in other words they are not *mu'mins*, irrespective of all the avowals and assertions coming from them, repeating over and over again that they are bona fide Muslims and devout "believers." In this context the verification of a person's *īmān* is his allegiance to the sovereignty of Allah (ﷻ) and to the leadership of Allah's Prophet (ﷺ). But as a corollary to this fundamental allegiance, he should extend that to concurring with the "elected" and qualified Muslim officials who assume their responsibilities of statesmanship, and to honoring the trust of the majority of Muslims who enjoy the freedom of conscience, freedom of expression, freedom of assembly, and freedom of voting to finally be able to place

their confidence in a qualified person and administration capable of extending Islam into its full range of activities.

The segment of people within an Islamic society that has no confidence in this process and thus owes its fealty and loyalty to the major superpowers, such as the United States, the European Union, and Israel, are people who by their own loyalty and fealty have excluded themselves from *īmān*. The words of the Qur'an cannot be more exact, "***Yuridūna an yataḥākamū ilá al-ṭāghūt wa-qad umirū an yakfurū bihi: they want to refer governance and judgment to hyper-powers, the while they were commanded to refuse these [hyper-powers].***" This clearly brings *īmān* out of its traditional, "religious" garb and places it in a new light. *Īmān* now is measured by people bonding with Allah (ﷻ) in the face of disproportionate and overwhelming military and economic powers. Once people begin to identify themselves with these *ṭāghūts* they lose their *īmān* even though they may continue to amuse themselves by shielding their real identity with the performance of rituals and the observation of Islamic "religious" ceremonies.

After reading and absorbing the meanings of these *āyāt* a Muslim should be able to comfortably take a new look at people around and begin to sort out those who are adhering to Allah (ﷻ) at this level of social organization, military confrontation, and selection of leaders as opposed to people around who have lowered their standards and demolished this criterion so that anyone can be a committed Muslim just by passing the "ritual test." This *āyah* has to bubble and churn in the minds of those who belong to Islamic movements so that "turncoat traitors" do not become the "supreme guides," the "spiritual guides," and the "*shūrā* guides" of the rank-and-file committed Muslims. Imagine a world in which this *āyah*, and similar *āyāt* in the Qur'an, do not have their real-life demonstrations. When this becomes the case, anyone, regardless of his commitment to Allah (ﷻ), can potentially become a leader, and if that happens there may be very "religious" Islamic leaders who in their heart of hearts at times of resistance owe their fondness and affection to the *ṭāghūt*, and not to Allah (ﷻ) and His Prophet (ﷺ).

To break this down a little further, there are people who express words that suggest they are committed Muslims. The expression of words is simply a vocalization; nothing more. But since words have meanings, the nature of human responsibilities requires that words be put to the test. For *munāfiqs*, this test is whether they are going to prove and affirm what they say or whether they are going to disprove and contradict their own words. Therefore, in view of how *munāfiqs* typically behave, the *āyah* starts this way, **“They profess to commit to that which has been conferred upon you [O Muhammad] and what has been conferred before you...”** But when the time comes to refer to Allah (ﷻ) in social policies, military determinations, and judicial procedures, these same verbal Muslims flunk the test. They do not want Allah (ﷻ) and His Prophet (ﷺ) to set the pace for a sovereign, independent, and self-sufficient Islamic state. What they want is for these social, military, and judicial as well as economic matters to be solved on terms favorable to the *tāghūt* (elephantine powers). Their ideas and interests are reconciled with secular authority, capitalist interests, and imperial expansionism, all of which are the main components that describe and impel the *tāghūt*.

Some of them are so complexed by inferiority that they cannot fathom how “ragtag” Muslims with a “fledgling” leadership are able to “do it on their own” and “pull out of dire conditions” in such a lopsided world where everything favors the gargantuan powers and practically nothing favors the unseasoned Islamic pioneers and commanders. The contradiction in their “faith” is that their trust in superpowers, such as the USA and the European Community, contradicts their trust in current revelation — the Qur’an — and previous revelation — the Tawrāh and the Injīl. Historical and existing scripture contain strict standards of commitment to Allah (ﷻ), and one of them is the refutation and banishment of *tāghūt*.

The word *tāghūt* has been buried under centuries of ignorance, indifference, and expediency. The Muslims of today have to dust off these layers of time and reintegrate this word into their everyday vernacular so that they can have a concrete grip on these *āyāt*. In

the discussion above, applicable synonyms have been employed to deliver some of the meanings of *tāghūt*: excessive and concentrated power, extravagant and aggressive power, superpower, hyper-power, and gargantuan and elephantine power. It would seem that all these equivalent words could be thrown into what characterizes the *tāghūt* of our time: imperialism. *Imperialism* is the extension of the power of the state through the acquisition, normally by force, of other territories, which are then subject to rule by the superior power; the European incarnation of this kind of expansion was also called *colonialism*. Many suggest that the motivation behind imperialism is economic, through the exploitation of cheap labor and resources, and the opening up of new markets. Others suggest that non-economic factors are involved, including nationalism, racism, and the pursuit of transnational power.

The main era of imperialism was from the 1870s to 1914, when many European powers sought to gain territories in Africa and Asia. Imperialism of the form associated with the establishment of European empires has in large measure disappeared, but the term is now often applied to any attempts by developed countries to interfere in the political and economic progress of underdeveloped countries. There is also increasing interest in the idea of *neocolonialism*, in which certain countries are subjugated by the economic power of developed countries, rather than through direct rule.

Within this disproportionate power play between the imperial powers and the underdeveloped, unindustrialized, and poor countries of the world a psychology takes hold in the latter where some people develop the kind of attachment to the imperial power that borders on infatuation, admiration, and even a fetish. This grassroots psychology of defeated and converted people may withstand even the liberation qualities and the freedom opportunities that come with Islam. Such a social environment is the fertile soil for the emergence of a class of *munāfiqs* whose social, economic, political, and ideological attachment to the imperial power is so strong that it forces Islam into a corner of a *masjid*, or a sermon on Jumu'ah and a couple of holidays a year. The word *tāghūt* does not inspire this level of thought in many Muslims simply because the overall

reality of Makkah, Madinah, and the experience of a power struggle has been swept beneath a carpet woven out of centuries of misrule by authoritarians, centuries of complacency with illegitimate rulers by Islamic scholars, and centuries of a slow and unintended drift into secularism by the masses of Muslims.

Imperialism is a word with many meanings, but Euro-Western historians prefer to reserve the term for the period spanning 1870–1914, when European powers greatly expanded the number and extent of their overseas territories, and when imperial dominion became a contested question in domestic politics. One outcome of the experience with imperialism was the attempt, after WWI, to use the League of Nations to resolve international conflicts and to promote eventual emancipation of colonies to home rule.³⁴⁷ The establishment of partially self-governing protectorates in the Muslim East, and British openness to independence overtures in India, even prior to the WWI, were evidence of this intent.

Another outcome was Lenin's "scientific" view of it as the "highest" stage of capitalism — the stage in which a capitalist "crisis" would usher in a world socialist revolution.³⁴⁸ This view became the leitmotif of Soviet foreign policy and an ideological weapon to challenge Western dominance until the recent crisis of communism brought about its demise in Russia and Eastern Europe. National revolutions and international relations of the Cold War era were usually regarded by communists as a struggle against imperialism. In the West, academic distinctions have been made between ideological uses of the imperialism concept and the phenomenon as a long-term political process. The leading colonial powers acceded to the resolution that the pledge of the United Nations Charter bound them to promote the self-determination of their overseas territories. Although the disengagement occurred rapidly on the historian's time scale, often independence was conceded only after strenuous contests, sometimes armed. International relations specialists in the West attempted to develop a non-Leninist theory of imperialism, but the effort was abandoned because the phenomenon could not be convincingly distinguished from colonialism, which is perennial.

Not content to be dominated by either superpower, the USA or the USSR, former colonial peoples formed, in the 1950s, the "Third World" bloc to assert common interests, particularly through the United Nations. One objective was to structure military and development assistance more to the advantage of recipient nations. Another was that each nation should find a culture-specific response to the multifaceted mobilization of human resources common to the Western and Soviet blocs. In this context the concept of *cultural imperialism* arose. It proved to be largely a continuation of efforts, long standing in some nations, to grapple with Western influences on traditional cultures, particularly the religious organization of community life. The Catholic Church and the Protestants, through the World Council of Churches, sympathetically engaged in this process, partly because Christianity in the West was also grappling with modernity and shared a range of perceptions with peoples of the Third World.³⁴⁹ In addition, as the religion of colonial nations, Christianity had many millions of communicants in the Third World who provided local interpretations of modernization and westernization. At a critical phase in the escalation of the Cold War, Pope Pius XII asserted the unity of the human race (*Humani generis*, 1950) and espoused the cause of colonial peoples.³⁵⁰ This was to be the consistent posture of Rome and the World Council of Churches throughout the Cold War era.

The word *imperialism* is said to have been first used in France to chastise the grandiose aspirations of Napoleon Bonaparte and the territorial expansion of Napoleon III.³⁵¹ The term was soon taken up by critics of Benjamin Disraeli's colonial expansion.³⁵² It entered the political vocabulary when his allies accepted it as an apt designation of their aims. For them imperialism meant in part a modernization of colonial aims and administration. Claimed overseas territories were often administered by trading companies whose patents were of two centuries standing. This was a viable arrangement only because the actual territorial claims were modest. Thus before 1875, European states claimed only scattered areas along the African coasts in addition to "French Algeria," "British Egypt," and the Cape Colony. Only a decade later, with lightning speed, the whole of

Africa had been seized and boundaries were agreed upon “internationally” at the Berlin Conference.³⁵³ During this period, the territorial extent of British overseas usurpation tripled.

The motives for this rapid colonialism were various. The temper of the day is conveyed in these lines from a London newspaper editorial of 1897,

To us, and not to other, a certain definite duty has been assigned, to carry light and civilization into the dark places of the world, to give to the thronging millions, who would otherwise never know peace and security, the first conditions of human advance. To fill the wide waste places with the children of Britain and let the sound of the English tongue and the pure life of English homes give to the future of these immense regions its hue and shape — this is the task which the past has devolved upon us.³⁵⁴

Spreading the “light of civilization” is a “duty” to peoples in “dark places”: the hubris of this statement is typical of elitist imperialist thought. The reality was less altruistic: British colonialism and imperialism sowed the seeds of division, geopolitical time bombs, ethnic tension, and even forays in Islamic theology to carve out cults and sects that would be indirectly loyal to the crown.

The military, economic, technological, political, and philosophical superiority of European civilization to all other cultures, and to Europe’s own recent past, served as an asset for these thrusts of occupation and imperialism on all continents of the world. It was often joined with a belief that European and “white” superiority was a product of cultural evolution, implying that non-European and non-white peoples stood on lower rungs of the evolutionary ladder; thus the racial element of imperialism enjoyed a sophisticated rationale.

However, the spur to large territorial usurpation appears to have been primarily related to the anxieties incident to geopolitics. The major European powers, always conscious of political and terri-

torial rivalries, were now acutely aware that national power presupposed proficiency in technology, manufacturing, and trade. It was also the era when rapid advances in communications and transport technology freighted events far from Europe with strategic implications; indecision and inaction were heavy with consequences. The question of population expansion added another dimension to imperial motivations. Historically, as they scoured the ancient world, European superpowers and minor powers had used their colonies as escape valves from population growth, which might have also enhanced commercial or military advantage. The global image in Europe's chanceries at that time revealed an earth shrinking relative to population increase, particularly in Asia. This anxiety spurred the occupation of "empty" lands as a hedge against a crowded future. Could history be repeating itself now as the Euro-American megapowers, having no new lands to colonialize on earth, are probing space for new forms of exploitation and colonization?

John A. Hobson, an English liberal economist whose classic work, *Imperialism: A Study*, was published in 1902, argued that the "taproot" of imperialism was a glut of investment funds.³⁵⁵ Owing to declining profits and diminished markets in capitalist countries, financial interests had pushed governments into territorial acquisition to open new markets and new investment opportunities. True to the "little England" tradition in classical economics, Hobson argued that colonialism actually incurred a net economic loss to the national economy, and he reprobated as dangerous to liberty the strong nationalist sentiment that imperialism aroused. His argument was taken over in its entirety by Lenin, who added the Marxist touch of economic crisis and revolution.

This type of argument has its supporters and detractors. Capital gluts are a periodic phenomenon and are unlikely to have the overriding causal role attributed to them in the intellectual speculation above. But the telling point is that the new imperialist land grabs made no discernible impact on either the pattern or volume of overseas investment. After 1875, the lack of investment in established markets in North and South America, the Muslim East, China, and Russia continued without significant reported variation. Africa,

where the largest concentration of resource theft took place, did not attract a flow of investment because markets and transport infrastructure were at levels too “primitive” to absorb significant investment funds. While it was recognized that Africa was rich in raw materials, it offered no essential materials that could not be obtained with less effort and more cheaply from established markets.

Some social scientists who use “statistics” to make their cases say that European colonialism conferred benefits on colonies. Lenin, for one, categorically denied all benefits, insisting that the relation was exclusively exploitative. A more balanced statement would be that while European colonialism and imperialism — *tāghūt* — were stealing valuable natural resources such as petroleum, agricultural products, precious minerals, gold, uranium, etc., they were only symbolically concerned — not as a matter of policy and institutional redress — with cultural issues such as cannibalism, ritual murder, slavery, suttee, etc.³⁵⁶ The colonial era imposed its ways on the whole world in so many ways that arguably only China and the Islamic world have not been thoroughly and hopelessly consumed by this *tāghūt*. Going further, the whole notion of imperialism may have altogether “slipped” out of Islamic literature, much of which is either still in manuscript form, or has been plundered by these same imperialists, now gathering dust on the shelves of their libraries and archives, or has been destroyed by offensives and invasions as happened in al-Andalus and multiple times in Iraq.

There are definitions that imperialism means *government by empire*, or *a state colonizing many territories and peoples under an empire*. There have, of course, been empires since the dawn of time, but imperialism, in current usage, is relatively a recent development. Some people may cite the ancient Roman Empire as an example, but due to the fragmentation of history or an inability to measure states by divine standards, hardly anyone refers to Roman imperialism. At times it appears that modern imperialism seems more motivated than the Roman version by gold, glory, and some variation on what Rudyard Kipling called “the white man’s burden.”³⁵⁷

Following closely behind the age of “exploration and discovery” and the needs and “necessities” of the Industrial Revolution

with its constant demand for resources and markets, modern imperialism got into full swing in the 19th century. In the last quarter of the century alone a handful of European nations with massive fire-power took as colonies 12 million square miles inhabited by 183 million people. These colonies were mostly on what were called “the darker continents.” Mapmakers were kept busy changing these areas to new colors denoting European ownership. Seeing themselves as modern Romans, some of the new emperors used the classical architecture of Roman columns to convey imperial authority. Chief among the colonizers was Britain, which added four million square miles and 88 million inhabitants to its empire, invoking the “Christian” gentleman’s duty to “help” the less fortunate. British imperialist Cecil Rhodes put it rather baldly,

I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings what an alteration there would be if they were brought under Anglo-Saxon influence, look again at the extra employment a new country added to our dominions gives. I contend that every acre added to our territory means in the future birth to some more of the English race who otherwise would not be brought into existence... Africa is still lying ready for us it is our duty to take it. It is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes that more territory simply means more of the Anglo-Saxon race more of the best the most human, most honourable race the world possesses.³⁵⁸

The United States, preoccupied by its own manifest destiny and having its own “dark continent” to conquer, arrived late on the world stage of imperialism. Justifying its first overseas conquests, President McKinley said of the Philippines during the Spanish-American War, “There was nothing left to do but to take them all...

and civilize and Christianize them...”³⁵⁹ Never mind the fact that the islands, named for Philip II of Spain, had been Catholic for centuries.³⁶⁰ In the 20th century the United States emerged as a major imperialist power, often proceeding aggressively and apologetically at the same time, a “reluctant giant” responding knee-jerk fashion to competitive threats by others. As characterized by economic historian Robert Heilbroner, American imperialism has been the “reaction of a great power placed on the defensive by the thrust of world events and seeking through military force to maintain friendly governments in power and to thwart unfriendly ones.”³⁶¹

When Muslims are derelict and incapable of placing the word *tāghūt* in its proper and practical context there enter runaway ideas such as *imperialism*, which is given economic undertones or reactionary Marxist definitions. There is today no adequate theory of imperialism. The extensive writings of Western Marxists on the subject are contrived as polemical weapons of a transient struggle and ignore the evidence of thousands of years pertaining to the rise and fall of hubristic powers and ungodly civilizations on every continent. Imperialism as time goes by will be just another chapter in the history of *tāghūt*. The evidence of the longer view reveals that theories attempting to link imperialism with merely contemporary phenomena, such as the capitalist organization of society, miss the mark. Expansion and aggrandizement have been combined with the most diverse social systems and with the most diverse declared intentions. Cultural imperialism, an equally perennial phenomenon, has been the major conduit for the human flux of societies,

For, if Allah had not enabled people to defend themselves against one another, [all] monasteries and churches and synagogues and *masjids* — in [all of] which Allah’s name is abundantly extolled — would surely have been destroyed [by now] (22:40).

Combined Western *tāghūt* is a hard nut to crack because of its overwhelming materialistic culture that has integrated science and technology with administration and production.

This status of *tāghūt* raises it to the position of a god — not in the theological sense, which is absurd, but in the ideological sense. It is by this preponderance of power that human beings, whose minds have not been liberated by the Qur’an, are captivated. *Tāghūt* is not their “God the Creator;” rather, it is their god, the lawmaker. And this is why they are not committed to Allah (ﷻ) when they say they are *mu’mins*, **“And Satan wants to take them on a course of distant deviation...”** It may take centuries and generations for this deviation to catch up with imperial empires — and with these *tāghūts*.

Consider the impact of American *tāghūt* on the *munāfiqs* in our era. These *munāfiqs* have an imperialist heartbeat as they watch the following: the USA has no treaty alliance with Israel, but the USA, Britain, and France made a Tripartite Declaration in 1950, stating that they would take action if Arab nations or Israelis prepared to violate the armistice lines of 1948. This declaration, in effect, supported Israel’s right to exist within the frontiers established by force of arms pending a peace treaty. The United States then signed a Mutual Defense Assistance Agreement with Israel in 1952. Under Presidents Johnson and Nixon the US made a “moral” commitment to Israel’s security. That commitment led Nixon to put US nuclear forces on alert when Moscow seemed ready to intervene in the Ramaḍān War in October 1973. Throughout all those years, the *munāfiqs* in the Muslim countries — their proxy rulers — were watching, having no confidence whatsoever in an adequate and satisfactory response from the “rabble” Muslims.

After the Wye River meeting in 1995 between Israel and the Palestinian Authority, a “memorandum of understanding” was signed committing the US to enhance Israel’s “defensive and deterrent capabilities” against chemical, biological, and nuclear weapons. Should Islamic Iran or Syria deploy missiles that can hit Israel, the US will view that with “particular gravity” and consult promptly about the aid or support, “diplomatic or otherwise,” it might provide. Clearly the US *tāghūt* is moving toward further extension of its nuclear umbrella. US troops sit on Mount Sinai to monitor the Israeli-Egyptian “peace” treaty. There is talk that, in

return for recognition of a Palestinian state, Israel may be given security guarantees by the US to come to its defense in any future Israeli-Arab war, of which there have been five. If Israel returns the Golan Heights to Syria, some Americans have suggested the US might put its own forces there, to ensure Israel's security.³⁶²

The *munāfiqs* are also watching, with hearts inimical to the Islamic predicament, America's policy of "dual containment" of Islamic Iran and secular Iraq. Thousands of US troops are stationed in the Gulf, and US warships make routine visits to the United Arab Emirates, Oman, and Bahrain. It is understood that any attack on the pro-Western Arabian statelets of the Gulf would involve a US military response.

"And so, whenever they are told, 'Come to that which Allah has sent from on high to His Apostle,' you can see these *munāfiqs* turn away from you with antipathy." This is the litmus test of individuals who want to have it both ways: they want to be known as committed Muslims (*mu'mins*), yet at the same time they do not want to accept Allah's (ﷻ) laws, standards, values, and judgment as represented by His apostle Muhammad (ﷺ) or the Islamic movement that meets the criteria of *īmān* and leads the struggle for a godly tomorrow.

It is shortsighted for Muslims to not press forward with their Islamic obligations just because such people are around or among them. They should realize that because they are moving ahead with their Islamic responsibilities, they will begin to encounter such treachery, treason, and turnaround. If *tāghūt* is not within the sphere of their attention, not within the scope of their thoughts, and not a force to be reckoned with, then these *āyāt* would seem meaningless and dated.

But how will they fare when calamity befalls them because of what they have wrought in this world, whereupon they will come to you, swearing by Allah, "Our objective was but to do good, and to bring about harmony"? (4:62).

How are these types going to encounter a calamity? It may be they will realize that they stand out in Islamic society like a fly in the soup; that they are exposed, and now everyone knows who they are. An Islamic society will not feel comfortable with these betrayers and squealers running around satisfying their perfidy.

These *munāfiqs* may be faced with a calamity when they realize that their *ṭāghūtī* handlers have spurned them. They undoubtedly had unlimited confidence in their idols, but their idols, whose self-interests change on a dime, abandoned them without the least bit of recrimination. This is another type of dead-end that these renegades and deserters come up against. In our not too distant living memory, this happened with “Muslims” from Southern Lebanon, who flaunted their religious and ritual credentials, but when it came time to prove whether they were on the Islamic resistance side or on the Israeli Zionist side they proved they were with the Zionist enemy. And when this Zionist enemy was expelled from Southern Lebanon, the *munāfiqs* found no support and no shelter from their *ṭāghūt*. And since the same dynamic is working in Chechnya, Kashmir, Arabia, and all those other places where Muslims have taken their conviction to its life-and-death stretch, the presence of these *munāfiqs* will eventually surface all over the Muslim domain.

The Qur’an explains how the *munāfiqs* defend their tenuous position, **“Our objective was but to do good, and to bring about compatibility!”** This means that even traitors have concocted for themselves a type of “logic” with a humanitarian touch: “they wanted to do the right thing” and they wanted the committed Muslims and the committed *kāfirs* to find common ground in a “working relationship.” But it does not end here. Allah (ﷻ) tells His Prophet (ﷺ) and by extension the Islamic movement,

As for them [the *munāfiqs*] Allah knows all that is in their hearts; so stop associating with them, and reprove them, and speak to them about themselves in a gravely searching manner... (4:63).

These *munāfiqs* should be put on notice. They should recognize that the committed Muslims know who they really are. The Muslims' knowledge about their identities should be precise and action against them should be taken without delay. Once the identities of these *munāfiqs* are broadly publicized, and depending on the circumstances and the nature of their betrayal, they should be given a chance to reconsider their position, to shed their past, and to join the rest of the sacrificing Muslims,

For We have never sent any apostle save that he should be heeded by Allah's sanction. If, then, after having sinned against themselves, they would but come round to you and ask Allah to forgive them — with the Apostle, too, praying that they be forgiven — they would assuredly find that Allah is an acceptor of repentance, a dispenser of grace (4:64).

This takes the Islamic moral character into new areas where other “religions” refuse to go. These other religions leave the issue of penalty and punishment to their secular courts of law. Muslims, though, have the obligation to carry Allah's (ﷻ) law into the judicial areas of high treason, disloyalty, breach of trust, perfidy, and other offenses committed against Allah (ﷻ), His Prophet (ﷺ), and the Islamic leadership.

Muhammad (ﷺ) Was More Than Just a Moralizer

Islam, unlike secularized religions, brings the whole gamut of human activities within its definition. The history of Prophets (ﷺ) and scriptures was centered around this struggle to extend human understanding and conscience along a perimeter that circumscribes a place for human emotions, another place for human interaction, another one for human organization, and further afield but still within this scope of Islam, a place for governance and leadership. This whole apperception is extracted from essential Qur'anic precepts and well-established prophetic precedents. It is in this capac-

ity that Allah's (ﷻ) will takes its course through human struggle, provided that this struggle stays in harmony with the flowing meanings of the Qur'an, as well as the social paradigm of Allah's Prophet (ﷺ) represented in the climax of Madinah.

The Muslims need to be careful here. None of this entwining of the divine and human will (*khilāfah*) is possible if the knowledge gained from this perceptual experience does not take its course through a divinely supervised jihad that results in the triumph of moral Muslims and the victory of military Muslims, inevitably culminating in their "self-determination" and distinguished political order within their independent Islamic statehood. The consummate obedience to Allah (ﷻ) is possible only through its ascendant manifestation in an Islamic state, an Islamic self-governance, and before all that, the necessary break from political *kufir*, militant *shirk*, and totalitarian oppression. Muslims are required to elevate their thoughts about this Qur'an so that they are able to see how it is intended to work in the sphere of social reality rather than today's individualized and individualistic "Islam." Allah (ﷻ) sent His Prophets (ﷺ) to get this movement going. In the absence of this dynamic it becomes problematic to talk about "living in a state of Islam." Living in a world void of an Islamic socialization process that culminates in an Islamic strategy that, in turn, encompasses the behavior of government and the full description of authority makes it impossible to fathom how Muslims can claim they are living by the *dīn* that Allah (ﷻ) has composed and outlined here in this Script of certainty.

As the Muslims begin to extend Islam into all spheres of life they will begin to understand the higher character of Muhammad (ﷺ); only when they begin to enter this Islamic "movement" phase will they understand that obeying the Prophet (ﷺ) necessarily means having to reengineer society and reconstruct it to fulfill the vital meanings contained in this immutable Reference (the Qur'an).

These *āyāt* should be internalized with this in mind, **"But We have not sent an apostle except that he be obeyed — Allah permitting."** People's obedience to the Prophet (ﷺ) is required in his capacity as a governor, a ruler, and an authority. Obviously, obeying

Allah's Prophet (ﷺ) in our personal affairs is not one of those issues that is substantially related to tyranny and oppression. This is why the following words clarify the “field of obedience” as this *āyah* resumes with,

...if, then, they would refer to you after doing injustice to themselves; and then ask Allah for amnesty — and then the Apostle would [also] ask [Allah] for their amnesty — they would, indeed, find Allah to be forgiving and merciful (4:64).

This *āyah* follows the previous *āyah* about *tāghūt*, which in one definition encompasses both totalitarianism and imperialism. The consistency of the *āyāt* prompts regard of Allah's Prophet — Muhammad (ﷺ) — as an authoritative figure who is more than a statesman as he combines the moral excellence of an apostle and the ideological quality of a leader, as well as the military caliber of a commander. Thinking about *tāghūt* in its behemoth expression of tyrannical powers and then in the same breath thinking about Allah's Prophet (ﷺ) as a moralizer only is a non-starter. Totalitarianism (*tāghūt*) is a government's control of all activities within a society or a country, overtly political or otherwise, as in Zionist or imperialist regimes. Historical examples of *tāghūtī* regimes include the Holy Lands under the Romans, Egypt under the Pharaoh, and Arabia under *jāhiliyah*; and contemporary renditions of the same *tāghūt* include Soviet communism, European colonialism, German Nazism, American imperialism, Israeli Zionism, and Saudi Anglo-Wahhābism, the difference being that the latter three have combined into the first global *tāghūt*.

If citizens of these *tāghūts* would have (or could have) come to Muhammad (ﷺ) — in particular the Arabians of Madinah and al-Hijāz, who were guilty of tyranny and misrule — and asked Allah (ﷻ) for forgiveness and absolution of their crimes, they would have found Allah (ﷻ) responding to their plea for atonement and requital.³⁶³ The cornerstone concept here is for straying individuals and wayward factions in society to refer to the authority

of Allah's Prophet (ﷺ). This means that in his lifetime people with a penchant to abuse power had to have gone in person to receive forgiveness, and then conduct themselves as subordinates to Allah's Prophet (ﷺ). This amounted to their recognition of his authority. In today's world, where Allah's Prophet (ﷺ) is no longer physically present, the people are to refer to his living character in their minds and consciences. There may be some inaccurate information about him along the way but this can be sifted out by the people's fervent understanding of the Qur'an.

The previous *āyāt* set up “cutting-edge” words,

But, no, by your Sustainer! They do not [really] commit [to Allah] unless they make you [O Prophet] a magistrate of all on which they disagree among themselves, and then find in their hearts no barrier to the acceptance of your decision and give themselves up [to it] in absolute self-surrender (4:65).

Secular and westernized “Muslims” should take heed and look at these words with undivided attention. The definition of *īmān* is to be found here. This *āyah* is saying there can be no *īmān*, and there can be no such people as *mu'mins* unless those who claim to be committed defer to the authority of Allah's Prophet (ﷺ). Therefore, *īmān* is an offset or an outgrowth of this specific relationship; that is, Muslims are subject to the verdict, governance, oversight, and exercise of authority by Muhammad (ﷺ). This is a far cry from those westoxicated “Muslims” who want to impose the word *belief* over the Arabic word *īmān*. In the non-Islamic mind a person may lay claim to an “Islamic” belief, but still defer to a *ṭāghūtī* power that exercises authoritative influence on the way he makes decisions and the way he is governed. This *āyah* is a forceful response to these types of “Muslims” who want to get away with downsizing Islam into a secular capsule, which reserves governance and legality for Allah's (ﷻ) rivals on earth. It is no wonder that they skip over this *āyah* and other equivalent *āyāt* when they publish their opinions or participate in forums to “talk” about Islam. If this Qur'an is timeless

and boundless — and there is no doubt that it is — then this *āyah* speaks to all Muslims, past and present, from the deserts of Arabia over 14 centuries ago all the way to the space probes of the contemporary age and on to wherever the future takes humanity.

The authority of Allah's Prophet (ﷺ) is binding on all Muslims. Once anyone begins to doubt or detract from this authority then all of Islam begins to disintegrate and fall apart. The larger picture here is that there are “identity card Muslims” who feel more comfortable settling their disputes by totalitarian and tyrannical benchmarks than by the precedent of Allah's Prophet (ﷺ). It is within this psychology of society that Allah (ﷻ) wanted the citizens of the first Islamic state in Madinah, and thereby all other Muslims, to understand they cannot be distinguished by the honor of *īmān* when they look to the *tāghūt* for legislative, judicial, and executive decisions. Committed Muslims (*mu'mins*) have no choice but to arbitrate and mediate their disputes through the “agency” of Allah's Prophet (ﷺ), **“We have not sent apostles but for the purpose of their being obeyed...”**

An apostle is a person who simply conveys Allah's (ﷻ) orders, in words and in deeds; therefore, obeying these “men of Allah” amounts to obeying Allah (ﷻ) Himself. And disobeying them, by the same token, is tantamount to disobeying Allah (ﷻ) Himself. Obeying a human being, albeit a prophet, does not mean that a Muslim is committing some type of *shirk*; Allah (ﷻ) has dismissed this notion by immediately saying, **“...with Allah's permission.”** Therefore Allah (ﷻ) has given the committed Muslims permission to obey His Apostles and He has given His Apostles (ﷺ) permission to be obeyed by them. Hence, this relationship of command and obedience between the Apostles and the committed Muslims cannot be assumed to digress into *shirk*, as there is no doubt that these Apostles (ﷺ) are human beings who are obeying Allah (ﷻ) as perfectly as possible.

When the committed Muslims decide en masse to defer to Allah's Messenger (ﷺ), it is within this level of activity that the human condition produces a class of people who feel more comfortable going to the *tāghūts* than to Allah (ﷻ), His Prophet (ﷺ), and

the committed Muslims. However, open to even these types is an avenue of repentance, “...they will find Allah to be forgiving, merciful.” Of course this entreaty for amnesty on their part has to be sincere and wholehearted, meaning that it has to come immediately after they committed such a crime, that it dovetails a demonstrable determination not to do such a thing again, and that all this belongs to a consummate feeling for Allah (ﷻ). People who think that simply verbalizing an atonement is enough are deluding themselves; it takes more than just words to be worthy of Allah’s (ﷻ) forgiveness and pardon.

One of the reductionist approaches to this *āyah* is to restrict and simplify the executive, legislative, and judicial position of Allah’s Prophet (ﷺ) to one of a simple arbiter or someone who is a referee between two or a few individuals. This *āyah* is saying significantly more than that: Muhammad (ﷺ) is the pacesetter, the law-giver, the ultimate human authority in man’s affairs, and the “legal representative” of Allah (ﷻ) on earth. In that position, the committed Muslims owe it to him to obey his orders, to honor his words, and to implement his instructions. Those “registered Muslims” who feel more comfortable with the secular laws of man should realize, per these *āyāt*, that Allah’s (ﷻ) door is wide open and that there is a good chance for them to be pardoned for the crime of preferring secular laws to divine laws and of adopting secular values while shedding divine values. This serious breach of law and break from Allah (ﷻ) can be remedied provided that its perpetrators sincerely repent and petition for Allah’s (ﷻ) exoneration. The above *āyāt* also indicate that it is within the character and “power” of Muhammad (ﷺ) to ask Allah (ﷻ) for the forgiveness of such “crimes” against his legal, authoritative, and rightful position as the leader of all Muslims, in every sense of the word. For the Muslims to fulfill their *imān*, they will have to be satisfied that the Prophet’s (ﷺ) decisions, rules, and judgments are accurate, appropriate, and irrevocable.

Some “Muslims” carry proof of their Islam in the form of birth certificates issued by secular *kāfir* governments. These “card-carrying-Muslims” cringe at the idea of Muhammad (ﷺ) being a states-

man, an administrator, and a leader in his own right. Indicted by these *āyāt*, these types of symbolic Muslims have no *imān*. And they will not be able to have *imān* until they honor Allah's Prophet (ﷺ) as the one person who inspires, guides, and rules all at the same time. What is the problem with "Muslims" who recoil at the idea of Islam being a strategy with a heavenly origin that is meant to be implemented on earth and that Muhammad (ﷺ) was the first one to successfully implement it as an initiator of a social order and a founder of a "political" movement? This social order and this political movement were inaugurated for the salvation of man, and until then, for his well-being here on earth. Allah (ﷻ) knows man's limitations and He does not tell him to do something he is incapable of.

Many of these black-tie and ceremonial Muslims are turned on by the ostensible power of *tāghūt* and turned off by the "apparent" powerlessness of Muhammad (ﷺ) and those who follow him. It is at this moment of internal self-doubt that these offish Muslims prefer the laws and decisions of *tāghūt* to the laws and decisions of Muhammad (ﷺ). The committed Muslims of today have to come to grips with the fact that in their ranks are an abundance of ritual Muslims who would rather have worldly authorities than scriptural authority adjudicate their issues.

In any community of people, there must be some recognized authority that has the power to proclaim about matters of belief and practice and to settle disputes about such matters. Many religions claim to refer to some original revelation by God that would be authoritative for the religion in its subsequent history, but since such revelations were given in the more or less remote past, they have to be mediated in one way or another. Christianity claims to be founded in the revelation of God through Christ and acknowledges Jesus (ﷺ) as the head of the church. God's word would thereafter be authoritative, but that word would have to be conciliated through some secondary authority. The authority of the Bible comes in at this point, since "Christians" believe that the Bible testifies to Jesus (ﷺ) and to the whole Judeo-Christian "experience" of God. But the Bible is ambiguous on many points (including the teachings of Jesus (ﷺ) on divorce), so it is in fact supplemented by

tradition. Though in the Protestant churches the Bible has sometimes had sole authority, in Catholicism tradition ranks alongside the Bible. Since Vatican II, however, tradition has not been regarded as a separate mediation of the revelation, but is rather considered as the Church's own elucidation of the same revelation that is found in the Bible.³⁶⁴

In the Roman Catholic Church, the *magisterium* of the church, that is to say, its present teaching, especially the teaching of the pope, has a high degree of authority unparalleled in Protestant churches. Reliance on external (divine) authority has been breaking down in every field of human activity since the Enlightenment, and the new attitude found expression in matters of religion through the work of Schleiermacher.³⁶⁵ He made experience the final court of appeal. Accordingly, a doctrine or practice is found to be acceptable because the experience of the believing community has demonstrated its salvific value, not because it is prescribed by the Bible or the tradition. It is important to note that Schleiermacher's appeal is to corporate experience and is quite different from the individualistic experience of the enthusiast who claims some inward spiritual illumination that overrides all other authorities. Logically, therefore, perhaps no authority or even meaning could be ascribed to the Bible and the tradition were there not something in the believers' own experience that confirms their teaching. Going further, perhaps the biblical and traditional teaching could not be deemed acceptable if it went against the deliverance that comes through the believers' own reason and conscience.

Yet, in the Judeo-Christian setting, this is not to say that the traditional sources of authority are superseded. It does however suggest that in religious matters, as already in secular matters, authority should be composite and diffused, rather than monolithic. Neither the Bible, as it exists today, nor the pope, nor reason, nor the opinions of scholars can be decisive separately. These different sources of authority have to be allowed to check one another if a balanced decision on a doubtful question is to be given.

This Judeo-Christian attitude toward scripture and prophets is what resulted in their new unreligious faith called secularism. Emo-

tions and ideas are integral to each other. If Muslims begin to feel detached from Allah's Prophet (ﷺ) they will eventually wind up dispassionate about Allah's (ﷻ) Book, causing them to break from Allah (ﷻ) altogether; they will then try to find solutions to their lives and societies by referring to human reason, man's intellect, and some type of "enlightenment," which according to worldwide *tāghūt* is just fine. To spare the Muslims and the rest of humanity this excursion into the unknown and this very costly distance from Him, Allah (ﷻ) engaged human emotions and ideas through His Prophet (ﷺ) and His Book. None of this is going to cost human beings their lives or task them with the impossible. Allah (ﷻ), through His Prophet (ﷺ) and Book, is not burdening man with the unbearable and the impractical. All the laws and judgments therein, which come from Allah (ﷻ), are easy, practical, and at the end of the day, for humanity's own good,

Yet if We were to ordain for them, "Lay down your lives," or "Forsake your homelands," only a very few of them would do it; although, if they did what they are admonished to do, it would indeed be for their own good and apt to strengthen them greatly, whereupon We should indeed grant them, out of Our grace, a mighty reward, and indeed guide them to a straight course (4:66–68).

Despite this reasoning being put into our minds, as it were, some Muslims are still slow on the uptake; this *āyah* comes to save them. Once again the *āyah* speaks about an issue in its social scope. It shows that if Allah (ﷻ) were to legislate duties that would spell out "mass deaths" and the dislocation of millions upon millions of people, these duties would obviously be beyond the tolerance level of the majority of the people. It is the fear of the *tāghūts*, rather than the fear of Allah (ﷻ), that produces the "half-hearted" Muslims who would rather take their "national" issues, their "regional" problems, and their economic disputes to secular institutions such as the United Nations, the World Court, or the United States. The com-

mitted Muslims should be able to explain to these types that if they are looking for a solution with the least damage done, then they are looking in the wrong place; they should be looking to Allah (ﷻ).

At one time in past history the Children of Israel were ordered to expose their whole society to death as a matter of atoning for their “conformity to the calf” or their “calf-covenant” instead of God’s covenant,

And [remember] when Moses said unto his people, “O my people! Verily, you have wronged yourselves by your reverent assumptions of the calf; turn, then, in repentance to your Maker and mortify yourselves; this will be the best for you in your Maker’s sight.” And thereupon He accepted your repentance: for behold, He alone is the Acceptor of repentance, the Dispenser of grace (2:54).

In the same vein, if the Qur’an had come with strict orders to move a society from one country to another, its inhabitants would indeed have to face inconceivable and hopeless assignments. But that is not the case. Quite the contrary, this Qur’an contains duty assignments and undertakings that are tailored to fit the capacity of society, the tolerance of people, and the potential of humans. Once again, the bottom-line rationalization of these *munāfiqs* who are anxious to adjudicate their interests with the *kāfirs* rather than Allah (ﷻ) and His Prophet (ﷺ) is their expediency and comfort station. The fact of the matter is that these *munāfiqs* conform to Allah (ﷻ) at the periphery: if something serves them well and it is in general agreement with Islam, they do it; but if something that is in agreement with Islam is going to cost them some time, effort, or assets they would rather cling to the adversary to the detriment of the Muslims, **“If only they [the *munāfiqs*] would do what they are told to do it would be for their benefit...”** No doubt, there are matters of life and death within the responsibilities of committed Muslims. But those circumstances remain manageable because those who go to war accompanied by Allah (ﷻ) will not be exposed to annihilation or a population dislocation.

Notice that disobeying Muhammad (ﷺ) is contrasted with obeying *tāghūt* (imperialism and totalitarianism). How is it possible for some Muslims to reduce Muhammad (ﷺ) to a preacher and a theoretician while at the same time they raise *tāghūt* to an almighty and unconquerable status? If Muslims choose to reduce something it ought be the *tāghūt*. The battlefield is not detached from our perceptions: if we do not knock out imperialism and Zionism (two forms of contemporary *tāghūt*) from our minds and decision-making procedures, we will not be able to bring them down in our territories and lands. We Muslims have to regain this certainty that comes shining through the *āyāt* of this Qur'an — the certainty that we are stronger and victorious when Allah (ﷻ) is with us and that we are weaker and defeated when we go with the *tāghūt*, **“...We should indeed grant them, out of Our grace, a mighty reward, and indeed guide them to a straight track.”**

Now Allah (ﷻ) delivers a glimpse of those who prefer His and His Prophet's (ﷺ) authority to that of imperium and hubris,

For, all who adhere to Allah and abide by the Apostle shall be among those upon whom Allah has bestowed His blessings: the Prophets, and those who never deviated from the truth, and those who [with their lives] bore witness to the truth, and the righteous ones — and how good a company is this! Such is the amplitude of Allah, and sufficient is Allah's [endless] knowledge (4:69–70).

When committed Muslims obey Allah (ﷻ) and His Apostle they know that therein lies power and influence because of the legitimacy of this Apostle (ﷺ). By contrast, when the *munāfiqs* defer and obey the governments of imperialism and Zionism (*tāghūt*) they do so because of a delusion of legitimacy based upon imperialism's temporal power. Authority involves the acceptance by others of the right to rule, to issue commands, to make rules, and to expect compliance with them. If an individual or a group recognizes and accepts another's control and direction, the latter functions in a

“legitimate” capacity and exercises authority over the former. The relationship between them is based on psychological factors and moral imperatives, not necessarily on physical coercion or the threat of force. In what are called representative political systems, authority serves to keep the competition for power and influence restrained and peaceful. Those who voted for losing candidates and parties usually accept the verdict of the majority because the election provided legitimacy and bestowed authority upon the winners. Some scholars who have studied the concept of authority have determined that, historically, its main sources are tradition and custom, law, and the charismatic personalities of leaders.

Authority is the means by which political systems function effectively. This occurs because the ruled accept their rulers, and recognize their right to rule. Some authoritarian leaders, from the Pharaoh to Roman emperors to our present-day oppressors and tyrants, have exercised dictatorial powers, but at the same time sought to increase their authority so as to reduce the costs of gaining compliance through force or the threat of force. Typically, myths in historical narratives have been used to convince the masses of the “rightful” nature of power and influence exercised over them. Early legitimacy contests involved the myth of the “divine right of kings” that provided authority for the monarchs of Europe, and the “contract theory” that involved a transfer of authority from the people to their constitutional rulers. Whenever the legitimacy and authority of rulers are widely questioned, the potential for revolution and civil war exists. During the colonial era in occupied territories, the authority of rulers was absolute, but once the colonial peoples rejected this authority by revolting, legitimacy and authority were shifted to independence movements and new rulers. In the affluent imperialist systems of our generation (Europe and America, for example) authority is the key to understanding the transition of power that can occur with every election. In the *āyah*,

**For, all who adhere to Allah [as a matter of allegiance]
and abide by His Apostle [as a matter of loyalty] shall
be among those upon whom Allah has bestowed His**

**blessings: the Prophets, and those who never deviated
 from the truth... (4:69),**

this adherence and abidance is a matter of obedience that excludes others — presidents, kings, and the like — from imposing their secular laws and regulations on the general body of Qur'an-centered Muslims.

To bolster the need for principled leaders who exert temporal authority by the permission of responsible constituencies so that both can play their necessary roles in the dissemination of social justice, Allah's Prophet (ﷺ), said more in a few words than ideologues have said in multiple volumes,

He who has not placed his [civic] trust where it belongs [amānah] has no imān and he who has not promised to abide by the Covenant ['ahd: Allah's command and counsel] has no dīn.³⁶⁶

The relationship between *imān* and *dīn* is qualified by the relationship between *amānah* (civic trust between the public and its legitimate leaders) and *'ahd* (the Covenant); that is, if the trust of rule — *amānah* — is not constrained and disciplined by Allah's (ﷻ) guidance — *'ahd* — then there is no *imān*, and thereby, there is no *dīn*. Said another way, the fact that *imān* — social commitment to Allah (ﷻ) — blossoms under the civil authority of the Prophet (ﷺ) or his successor, a *khalīfah*, is a reflection of the fact that *dīn* — social responsibility — blossoms under the absolute authority of Allah (ﷻ). For the *dīn* (Islam) to be prosperous, it needs *imān*, and for the *'ahd* to be consequential, it requires an *amānah*.

Today the vast majority of the Muslim world is ruled by autocrats, dictators, charlatans, and sectarian warmongers, all of whom have voided the *amānah* by prostrating before the *jibt* and the *tāghūt*, maintaining by what they do and who they choose to consort with that *kāfir* presidents and prime ministers know better than Allah's Messenger (ﷺ) and those who have made a commitment to follow in his footsteps. And as could be expected after decades of

political bootlicking and chronic thievery, these go-betweens, demonstrating no loyalty to their own people, have surrounded themselves with a class of self-perpetuating *nifāq* (court scholars, business people, landed gentry, and anglophiles) who together have deprived the suffering masses of the *īmān* that would have qualified them to liberate their societies with Allah's (ﷺ) *dīn*.

The civil and urbane relationship with Allah's Apostle (ﷺ) is unlike anything humanity may have ever experienced in the relationship between people and their rulers. Muhammad (ﷺ) was a people's person: easily accessible. Always at the *masjid* mingling with the attendees, he was open to all and sundry. He was not attended by any bodyguards, courtiers, or go-betweens. Nor was there any formality between this statesman of the ages and his subjects. It is this close personal attachment and knowledge of Muhammad (ﷺ) by his companions and students that erased the glare, glamor, and glory, which typically accompany the rulers of our time. Such characteristics and general disposition make it even more difficult for the *munāfiqs* to conjure up excuses for their disregard of this man of the people. But then their psychology acts in mysterious ways; they begin to adorn and love rulers who are "high and mighty," beyond reach in their executive suites and surrounded by layers of security details and screeners.

Consider the barriers, material and emotional, between you and your secular ruler and then compare them with the following narratives about Allah's Messenger (ﷺ),

A man from the Anṣār [of Madinah] came to Muhammad (ﷺ); he was apparently unhappy and heartbroken. The Prophet (ﷺ) asked him, "Why do I see you disconsolate and distressed?" He said, "O Prophet of Allah! I was thinking of something." The Prophet (ﷺ) queried, "What is it?" He said, "We come to you and then leave. We look at you in the face. We sit beside you. But then, tomorrow [in the near future], you will ascend to the company of the [other] prophets; and then we will no longer be able to be with you." The Prophet (ﷺ) was silent and gave no imme-

diate reply. Following that, Jibril (ﷺ) came with this *āyah*, **“For, all who adhere to Allah and comply to His Apostle shall be among those upon whom Allah has bestowed His blessings: the Prophets, and those who never deviated from the truth, and those who [with their lives] bore witness to the truth, and the righteous ones — and how good a company are these!”**³⁶⁷

A man came to the Prophet (ﷺ) and said, “O Messenger of Allah! You are more dear to me than my own self. I adore you more than my family. I love you more than my children. When I am at home I think of you. I cannot wait to come and see you. And when I remember that I am going to die and that you too [are going to die], I realize that you will ascend to [the higher] heaven in the company of the prophets; and I am afraid that if I go to heaven I will not be able to see you.” [And] the Prophet (ﷺ) did not answer him until this *āyah* was revealed, **“For, all who obey Allah and the Apostle shall be among those upon whom Allah has bestowed His blessings...”**³⁶⁸

It is this type of relationship that makes it easier for a “citizen” who has open access to his leader to accept his leader’s sound judgment, judicial decision, and “executive” order. The respect, attachment, fondness, and love the early Muslim citizens had for their Prophet/Leader (ﷺ) could only result in their undiluted acceptance of his orders and summonses. This is a far cry from the chilled relationship in our world between those who give orders and those who receive them. They are absolutely cut off from each other. This chilling distance places doubts, mistrust, and even insubordination between constituencies and their executive and legislative representatives.

Military Preparedness Is a Characteristic of *Īmān*

- (4:71) O you who are secure in your commitment [to Allah]! Be on guard against danger, as you mobilize in contingents or in all-out militarization.
- (4:72) And, behold, there are indeed among you such as would lag behind, and then, if calamity befalls you, [they] say, “Allah has bestowed His favor upon me in that I was not present with them!”
- (4:73) But if good fortune comes to you from Allah, such a person is sure to say, just as if there had never been any question of love between you and him, “Oh, would that I had been with them, and thus had a [share in their] mighty triumph!”
- (4:74) Hence, let them fight in Allah’s cause — all who are willing to barter the life of this world for the life to come, for unto him who fights in Allah’s cause, whether he be slain or be victorious, We shall in time grant a mighty reward.
- (4:75) And how could you refuse to fight in the cause of Allah and of the utterly helpless men and women and children who are crying, “O our Sustainer! Lead us forth [to freedom] out of this land whose people are oppressors, and raise for us, out of Your grace, a protector, and raise for us, out of Your grace, one who will bring us support!”
- (4:76) Those who are committed to Allah fight in the cause of Allah, whereas those who are bent on denying the truth fight in the cause of imperialist powers [of evil]. Fight, then, against those allies of Satan: verily, Satan’s guile is weak indeed!
- (4:77) Are you not aware of those who have been told, “Curb your hands, and standardize your *ṣalāh*, and institutionalize your *zakāh*”? But as soon as fighting [in Allah’s cause] is ordained for them, lo, some of them stand in awe of men as one should stand in awe of Allah — or in even greater awe — and say, “O our Sustainer! Why have You ordained fighting for us? If only You had granted us a delay for

يَأْتِيهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا
 ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ مُمْسِيَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ
 إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ فُضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ
 كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِئْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا
 عَظِيمًا ﴿٧٣﴾ فليُقتل في سبيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ
 الدُّنْيَا بِالْآخِرَةِ وَمَن يُقْتَل في سبيلِ اللَّهِ فيُقتل أَوْ يَغْلِبْ
 فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ في سبيلِ اللَّهِ
 وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا
 أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا
 وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾ الَّذِينَ ءَامَنُوا يُقَاتِلُونَ في سبيلِ اللَّهِ
 وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ في سبيلِ الطَّاغُوتِ فَاقْتُلُوا أَوْلِيَاءَ الشَّيْطَانِ
 إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
 وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ
 يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
 الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ

لَمِنَ أَنْتَقَى وَلَا نُظْلَمُونَ فَنِيلاً ﴿٧٧﴾ أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ
كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ
تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مِّنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ
الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا
أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾
مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِيفًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ
مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرَضَ عَنْهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾ وَإِذَا جَاءَهُمْ أَمْرٌ
مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِءَ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي
الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَنِلَ فِي سَبِيلِ اللَّهِ لَا
تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسِ الَّذِينَ
كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾ مَنْ يَشْفَعْ شَفَعَةً

حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ
 مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْبِلًا ﴿٨٥﴾ وَإِذَا حُيِّمُ بِنَحِيَّةٍ فَحَيُّوا
 بِأَحْسَنِ مِّنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

a little while!” Say, “Brief is the enjoyment of this world, whereas the life to come is the best for all who are conscious of Allah, since none of you shall be wronged by as much as a hair’s breadth...

- (4:78) “Wherever you may be, death will overtake you — even though you be in towers raised high.” Yet, when a good thing happens to them, some [people] say, “This is from Allah,” whereas when evil befalls them, they say, “This is from you [O fellow man]!” Say, “All is from Allah.” What, then, is amiss with these people that they are in no wise near to grasping the truth of what they are told?
- (4:79) Whatever good happens to you is from Allah; and whatever evil befalls you is from yourself. And We have sent you [O Muhammad] as an apostle to all mankind: and none can bear witness [thereto] as Allah does.
- (4:80) Whoever pays heed to the Apostle pays heed to Allah thereby; and as for those who turn away, We have not sent you to be their keeper.
- (4:81) And they say, “We do pay heed to you,” but when they leave your presence, some of them devise, in the dark of night, [intents] other than what you are voicing; and all the while Allah records what they thus devise in the dark of night. Leave them, then, alone, and place your trust in Allah, for none is as worthy of trust as Allah.

- (4:82) Will they not, then, try to understand this Qur'an? Had it issued from any but Allah, they would surely have found in it many an inner contradiction!
- (4:83) And if any [secret] matter pertaining to peace or war comes within their awareness, they spread it abroad; whereas, if they would but refer it to the Apostle and to those from among the committed Muslims who have been entrusted with authority, such of them as are engaged in obtaining intelligence would indeed know [what to do with] it. And but for Allah's bounty toward you, and His grace, all but a few of you would certainly have followed Satan.
- (4:84) Fight you, then, in Allah's cause — since you are but responsible for your own self — and inspire the committed Muslims to overcome all fear of death. Allah may well curb the might of those who are bent on denying the truth: for Allah is stronger in might, and stronger in ability to deter.
- (4:85) Whoever rallies to a good cause shall have a share in its blessings; and whoever rallies to an evil cause shall be answerable for his part in it: for, indeed, Allah watches over everything.
- (4:86) But when you are greeted with a greeting [of peace], answer with an even better greeting, or [at least] with the like thereof. Verily, Allah keeps count indeed of all things (al-Nisā':71–86).

It would appear that these *āyāt* were revealed early on during the consolidation of the Islamic State in Madinah, possibly between the Battles of Uḥud and al-Khandaq. In calling upon the core Muslims around Allah's Prophet (ﷺ), Allah (ﷻ) uses the form of speech, "*Yā ayyuhā al-ladhīna āmanū: O You who are firmly committed [to Allah's power]...*" which is mentioned around 90 times in this inviting Qur'an. It refers to that critical mass of Muslims whose outlook was conditioned by the struggle of Allah's Prophet (ﷺ) in Makkah and Madinah to assume the responsibilities that follow this designation throughout the Qur'an. Most of these responsibilities require a "critical mass" of people devoted and

attached to Allah (ﷻ), come what may. And one of these prime responsibilities that issue from Allah (ﷻ) is to, “**Be vigilant...**” Social beings who are dedicated to Allah (ﷻ) are counseled here to be careful and alert to those who will observe no moral restraints in launching hostilities against the Islamic social order and its governing body.

This *āyah* puts Muslims on guard — especially those dreaming Muslims who think the world’s power structures are going to look the other way when Muslims are tasked with issues of global justice and transnational peace — telling them to open their eyes and realize that there really are warring parties in this world who intend them harm and for no good reason. And there can be no good reason for going to war against people of scripture. With all the glorious history that shines from the days of Muhammad (ﷺ) and his *Sīrah* we, the Muslims of today, have not learned the hardest lesson of all in that history — that we have enemies. These enemies will attack and kill us just because we stand for justice according to the Book and to the Apostle (ﷺ).

In the social and political demographics of Madinah, the apparently Muslim members of the Prophet’s (ﷺ) struggle to bring “God and man together” were either *munāfiqs* or *mu’mins*. The fact that there were *munāfiqs* in the mix did not mean the Prophet (ﷺ) would have to delay the battles necessary for countering the aggression of the enemy. Besides, the enemy was not going to wait for the Prophet (ﷺ) to “clean up” his ranks. This is an area where Muslims often overlook the example of their impeccable Prophet (ﷺ). Cognizant of the *nifāq* floating about in the ranks of Muslims, the Prophet (ﷺ), in his preparatory approach, might have focused on a lengthy period of “basic training” or “remedial *da’wah*” so that the Muslims could qualify for facing the facts on the ground, in the forefront of which were the wars of aggression coming primarily from the Makkan enemy and secondarily from its allies in the Arabian Peninsula.

However, this is not what he did. Learning from the epic encounters with the sworn enemies of Allah (ﷻ), His Prophet (ﷺ), and the committed Muslims, evidently the Islamic base of commit-

ted and consolidated followers of Muhammad (ﷺ) were sufficient to advance the goals of this Islamic movement, even if that meant enduring all the sacrifices of warfare. Remember, human beings then were no different than human beings today. An Islamic movement will, by virtue of human nature, have the good and the bad, the beautiful and the ugly, the selfless and the selfish. In this proverbial mixture of “polarized Muslims” (the *mu'mins* and the *munāfiqs*) time cannot stop for the Prophet (ﷺ) or any other leader in his footsteps to bring the *munāfiqs* into the fray by talking them out of their psychology through *tarbiyah* (education), *da'wah* (missionary work), and *'aqidah* (indoctrination). The simple truth of the matter is that on a theoretical level these *munāfiqs* will agree with all the Islamic information presented to them in classroom setups and *tabligh* activities. They will toe the line so long as there is no life-and-death situation to force them to unmask themselves. It is extraordinary to see how this Qur'an and the first navigator of this Qur'an piloted the Islamic movement in Arabia through wars and conflicts even though the “critical mass” of Muslims were tainted and infected with *munāfiqs*.

One conclusion from this “lost chapter” in the *Sīrah* is that there were enough *mu'mins* (critical mass of devout Muslims) around Muhammad (ﷺ) to overcome the muddy and mucky character of the *munāfiqs*, whose loyalty and allegiance typically belong to any power besides Allah (ﷻ) and His Prophet (ﷺ). The certitude that theorizing alone about Islam is not going to be sufficient for the Muslims to assume the responsibilities of the Prophet (ﷺ) — that is, the *Sunnah* — has not settled yet into the mode of operation of the Islamic movement of the current generation. It is the practical trial and error, “hit and miss,” and “if this does not work, let us try a different approach” — this “can-do” attitude — that will bear fruits and deliver results. There will come a time when the “critical mass” of committed Muslims will be strong enough to move on with their God-given duties irrespective of the treachery of the *munāfiqs*, who according to their own state of nature, will continue to play out their phony Islamic character — except when it comes to laying down their lives for Allah (ﷻ). At that time and

with that impetus, their true selves and their unfeigned identities will be exposed.

What stands out in this Qur'anic manual is that the Sirah of Allah's Prophet (ﷺ) took everyone into its fold: there were very true, honest, and dedicated Muslims, also there were the simulated, less than honest, and opportunistic Muslims, and then there were the many shades of gray in between. Notice that Allah's Prophet (ﷺ) was not standing in front of this crowd acting like a "moral policeman" as he sorted out the true Muslim from the false. He of course knew that these types were around him, with him, and along side of him, but he left the sorting-out process to the details and duties of life, which were enough to weed out the role players from *al-ladhīna āmanū*.

This level of activity and this cadence of movement leaves a precise understanding of the standards that Muslims of sacrifice and commitment are to be held up to. Such Muslims do not have the license to try to set these standards for themselves. Allah's (ﷻ) Book and Allah's Prophet (ﷺ) already set these standards for them. Moreover, an ideological class of people who were attached to Muhammad (ﷺ) became the reference point against which all future generations of Muslims could evaluate their local and regional Islamic movements in their attempts to walk this course of Islamic compliance with Allah (ﷻ). These disciples and companions of Muhammad (ﷺ) were not an exception. They were not angels. And they were not supernatural. They were human beings possessing exactly the same human nature that human beings today have. Hence if they were able to integrate this Qur'an into life and anchor it on earth, then today's Muslims should be equally capable of doing just that.

When bound and obligated Muslims step up to the war front, being ready to give their lives and possessions to Allah (ﷻ), they notice they are accompanied by a variety of attitudes. At the time of Allah's Messenger (ﷺ), seven such attitudes were exhibited. First, there were the Muslims who were sluggish in responding to this call of *jihādī* duty. Their slackened attitude also enticed others to reinforce their inertia "to stay put" for the time being. When the results

of a battle would begin to filter in and they would hear that so-and-so was killed or that one of their acquaintances was injured, these types who had stayed behind and refused to go to the battlefield would begin to count “their blessings.” They thought that these “zealous” Muslims who went to the battleground have been dealt a defeat. In a schizophrenic reversal, these very same people, who had placed expediency above principle, would regret not going to the war theater if and when the Muslims had scored a resounding victory and especially when they had returned with the precious spoils of war. These types of Muslims, per these *āyāt*, will always be around. They have bargained for this world in exchange for the arriving one.

Second, in and around the critical mass of committed Muslims were individuals from the Muhājirūn who had showed much enthusiasm for defending Islam and the Prophet (ﷺ), and who would not have hesitated to champion Muhammad (ﷺ) in Makkah, but when they found themselves in the assaults upon Madinah from all corners of Arabia, they wanted to relieve themselves of war and its consequences. They would express themselves by saying, “If only Allah (ﷻ) would just give us some time to regroup and recuperate; we need more time to prepare for this difficult and demanding situation.” In this manner and with this mentality, they were wishing that Allah (ﷻ) would not have assigned war tasks to them.

Third, there were those who would attribute any good fortune, along this warpath, to Allah (ﷻ), but when bad luck or a mishap befell them, they would attribute it to the Prophet (ﷺ). This is not because they were so committed to Allah (ﷻ), but because they wanted to erode and disqualify the leadership of Muhammad (ﷺ). Fourth, there were those who would tell the Prophet (ﷺ) that they were ready to execute anything he told them, but once they had departed from his company and were in private seclusion, they would think of doing something other than what the Prophet (ﷺ) had instructed them to do. Fifth, there were those who would amplify rumors and spread inaccurate information among the Muslim troops, so as to cause confusion and stir visceral doubts about the prophetic Islamic leadership of Muhammad (ﷺ). Sixth, there

were some people who would doubt that the orders to fight came from Allah (ﷻ); they would say that it is Muhammad (ﷺ) who is contriving these military responses, for which he had no instructions from on high. And seventh, there were also some Muslims who would actually try to stand up for the *munāfiqs*. This caused the Muslim rank and file to split and take sides, which became especially dangerous when all together were required to face a common enemy harboring a mortal threat.

These were the real people around Muhammad (ﷺ). All of these types of “Muslims” may have been one big bloc of *munāfiqs*; or they could have been a bloc of *munāfiqs* joined by another bloc of inferior *mu'mins*. With these dynamics working in the prototypical Muhammadi Islamic movement, the sons of the Islamic movement in the world today have to wake up to the fact that an Islamic movement in progress will always have detractors, deviators, and doubters who insist that they are “committed Muslims.” But, nonetheless, the Islamic movement cannot come to a standstill when it realizes that its internal ranks are poisoned by these types of pious hypocrites. Muslims becoming better informed of their prophetic history cannot forget that the first combat-ready Muslims of Madinah had more than enough on their hands: the Yahūd inside Madinah and the *mushriks* from Makkah, who were able to penetrate the goings-on in Madinah through the indigenous fifth-column *munāfiqs*. In addition, they had to be wary of the watch-and-see Arabians throughout the Peninsula who were waiting for the right moment to pounce on Madinah and finish off for good the revolutionary Islamic force organized by the Prophet (ﷺ). Unfortunately, today's misfortune is replete with respected scholars who would never agree to raise the responsibilities of the members of the Islamic movement to their military level because of the perception that the enemies are all over the place and that the worldly odds are against a guaranteed victory in a battlefield confrontation. But this type of thinking does not fit into the Islamic movement that began in Madinah and Makkah and then spread to all corners of the earth despite the barriers of *nifāq*, *kufr*, and the ostensible military superiority of its enemies.

This discourse offers Muslims the lessons they can learn the most from at this critical time in their fragile condition. Jihad is not a hypothesis that Muslims decide to take to the field of experimentation when they think they are ready for it. They are not to study jihad endlessly and then reach a conclusion that it is not meant for the current generation, and that they therefore can leave the responsibility to future generations. Jihad is an integral part of Islamic personality development and Islamic social growth. When the time for jihad comes the Muslims have no option but to bear arms and defend their lives and their liberties from all enemies: external and internal.

These *āyāt* exhort combat-ready Muslims to be cautious and alert to ever-present military threats and possible assaults. Committed combat-Muslims may not attempt to take on an overwhelming military force as individuals. Individual acts of violence do not reverse social imbalances. Social problems require social mobilization. Islamic military detachments and contingents are needed for the tasks and assignments of this type of jihad. They may be dispatched as squadrons or divisions, or in a broader sense, they may also be organized into a full army. Combat-ready Muslims should be assured that their enemies are almost everywhere: there are Yahūd inside an Islamic state, there are *munāfiqs* alongside them, and there are also faint-hearted Muslims who cannot muster the necessary courage to go and fight for the cause of Allah (ﷻ). For all practical purposes, these are all on the side of the external enemy.

The circumstances of warfare have a way of “telling on people.” In this case, there were ardent Muslims who, when they were in Makkah, were anxious to fight for the cause of Allah (ﷻ), but when the circumstances of war were imposed on the Muslims in Madinah, they were no longer as ardent and eager as they were in Makkah. In this seemingly bleak situation, only Allah (ﷻ) can uplift the hearts and solidify the ranks for He promises those who fight for His cause fantastic rewards and lavish compensation, **“And whoever fights on the path of Allah [for the cause of Allah] and is killed or scores a victory, We shall provide him with immense rewards...”**

The objective as stated here in the Qur'an for this warfare is worthy and sublime: the fighting is done for the cause of Allah (ﷻ). And what is that cause, other than to provide relief for

...the oppressed — men, women, and children — who call out, “Our Sustainer! Take us out of this society whose folks have become oppressors, and grant us from Your presence a confidant and grant us from Your presence a supporter” (4:75).

The validity of the committed Muslims' fighting is juxtaposed with the fallacy of those who fight for *kufr*,

Those who are committed to Allah fight on a course to Allah and those who deny Allah fight on a course of imperial hubris. Fight, then, the allies of Satan, for, indeed, the plot of Satan is ineffective (4:76).

This penetrating Qur'an goes on to show how tainted and misdirected some people can become by having erroneous ideas and injurious concepts. On the issue of this worldly life as contrasted with the life to come, “Say [O Muhammad], ‘The amusement of this world is nil; the life to come is much better for those who are conscious of Allah’s power presence [in human affairs]; and you will not be mistreated a thread’s breadth’” (4:77). Then the Qur'an speaks to the issue of inevitable death and the Will of Allah (ﷻ) in actuating that finality to human life, regardless of how humans may want to postpone or delay this inevitability. Muslims who try to dodge jihad, in an effort to escape death, will not be able to forestall it, “Wherever you are death will catch up with you, even if you are in high-rise towers.”

The certain words of this sure Book speak to the confluence of Allah's (ﷻ) calculations with man's efforts,

And if good fortune befalls them they say, “This is from Allah.” But if bad fortune befalls them they say,

“This is from you [O Muhammad]. Say [to them, O Muhammad], “All is from Allah.” So why are these people incapable of understanding a conversation? Whatever good comes your way is from Allah; and whatever misfortune comes your way is from your [own] self (4:78–79).

The Qur’an points out that the obedience of the Prophet (ﷺ) is on par with the obedience of Allah (ﷻ). This does not mean, as some narrowminded persons would want to think, that this is a form of “*shirk*.” The facts are that Muhammad (ﷺ) was chosen by Allah (ﷻ) and everything that Muhammad (ﷺ) says or does in matters pertaining to morality and legality are binding on Muslims because they are the human behavioral model of Allah’s (ﷻ) words in this Scripture. The Qur’an is also an integral whole; no one is permitted to pick and choose, at his own discretion, what he wants from this undivided Scripture and what he does not want. Hence,

Whoever obeys the Apostle [Muhammad] obeys Allah... Can they not manage this Qur’an? For if it were released from anyone besides Allah, they would certainly have found in it many inconsistencies (4:80–82).

After hearsay and gossip pertaining to social decisions, warfare in particular, are expressed by some “Muslims,” Allah (ﷻ) takes the general Muslim public in a corrective direction via these timely words, **“Had they referred it [their disputes of hearsay nature] to the Apostle and those qualified authorities [these disputed issues] would have been deliberated by informed personnel...”** This gives the committed Muslims an organized structure that excludes the type of chaos associated with people who have no reliable and dependable authority to refer to. The *āyāt* above remind the ever-forgetful human Muslims that due only to Allah’s (ﷻ) privilege and provision, they have a clear direction in life; otherwise they would be misled by Satan, **“Had it not been for Allah’s**

magnanimity and benevolence you would have been following Satan — with a few exceptions...”

Imagine, with all this internal vulnerability, how susceptible the committed Muslims were to injury and attack and how all this could have taken its toll on their public resolve, but still the Prophet (ﷺ) was told to go it alone if need be and to mobilize the committed Muslims for combat duties. In this pursuit he is only responsible for his own self; and it is Allah (ﷻ) who will be involved in the details of the battles and battlefield operations,

Thus fight in a direction [leading] to Allah — you have only yourself to account for — and rally the committed Muslims; in such a manner Allah may deter the *kāfirs*' force: for Allah has more force and an intensity of action in return for injury of offense... (4:84).

At times of war the core committed Muslims know they are in the presence of Allah (ﷻ). For this reason they do not care very much about the gadgets and gizmos of their God-denying enemies. They are certain that Allah (ﷻ) has more power, predominance, and potential than any fierce enemy or a combination of ferocious enemy forces.

In Madinah, the Qur'an was walking *al-ladhīna āmanū* through their own volatile emotions and against social winds drifting in unfavorable directions. The Qur'an was also deconstructing the preponderant image of “superpowers” while constructing a new impression in the minds of these struggling Muslims about Him, His authority, and His force. The media images of false gods had to be shattered and the effect and imprint of Allah's (ﷻ) will in human affairs had to take center stage in their private conversations as well as in their public behaviors. Human nature exudes an air of weakness when its responsibilities become a task that is larger than life; and in this regard, Muslims are human beings who share human nature with everyone else. So when these Muslims are told to stand up and fight a power that “everyone” knows is superior to their own in every sense of the word, these Muslims are apt to hes-

itate, vacillate, and then try to excuse themselves from such a “mission impossible.” It is this climate of fear and vulnerability that needs a leadership to carry the day. Indeed, that leadership existed in the person of Muhammad (ﷺ) and he certainly showed them and us the way.

War Is within the Scope of Moral Rectification

O you who are secure in your commitment [to Allah]! Be wary of danger, as you mobilize in [military] battalions or in popular warfare. And, behold, there are indeed those among you who will be slow to respond, and then, if disaster happens, [will] say, “Allah has favored me in that I was not present with them!” But if good fortune comes to you from Allah, such a person is sure to say — just as if there had never been any questions of affection between you and him — “Oh, would that I had been with them, and thus had a [share in their] mighty triumph!” (4:71–73).

The words *yā ayyuhā al-ladhīna āmanū* imply that a critical mass of people are required to execute a set of orders. These cannot be discharged by one individual and they cannot be done by billions of individuals who are not bound together by their subordination to Allah (ﷻ), by their relationship to Muhammad (ﷺ), and by the fraternity of ideology as exemplified by this Qur’an. These *āyāt* refer primarily to the state of alert the Muslims should be in at times of armed conflict, to the military actions and violence associated with such conflict, and to the condition of open and declared hostility that provides context for the ideological, economic, or political friction between an Islamic social order and other social orders that cannot reconcile themselves with an Islamic state and governance.

In the Judeo-Christian remnants of scripture, reference to war appears in such passages as, “Nation shall not lift up sword

against nation, neither shall they learn war any more” (Isaiah, 2:4). War is the primary subject analyzed by Carl von Clausewitz in his classic *Vom Kriege* (*On War*, 1833), where he defines war as “a rational, limited instrument of national policy, as calculated acts of violence designed to force the actions of others into line with that national policy.”³⁶⁹

The issue of war is one of the most ambiguous areas in the Muslim scriptural mind. People who are reading and trying to understand the meanings in this Qur’an are going to have to come to grips with a simple fact: war has been and will continue to be a fact of life. In varied forms, war has been a pervasive element in human interaction as far into the past as historical memory reaches. While means as diverse as marital alliance, political and diplomatic stratagems, economic pressures and lures, and threats of violence have been used by rulers to attain their ends, wars have remained one of the most powerful ways to enforce the will of governments. The causes of war, therefore, belong to the same spectrum as those goals that have at particular times motivated leaders of states and nations. Among the most prominent of these are: the accumulation of power; the acquisition of additional wealth, especially territory, productive lands, taxable people, and profitable economic rights and enterprises; the desire for honor, status, and glory that wars once provided in abundance; and for attaining the security of space to live and food to eat or for the maintenance of security by defending the group and its resources against attack. As human conditions and capabilities have changed over the centuries, the valence and mix of these causes have not always been the same, and similarly war too has gone through a series of transformations, along with the associated problems that accrue for society.

War has always been a problem for those who were victims of its violence and cruelty. For rulers and military leaders, however, it had usually been regarded as providing opportunities for glory, wealth, and power as well as a means absolutely essential for defense. In recent centuries, and especially in recent decades, changes have occurred in war that have magnified its problems so greatly as to render meaningless most benefits it had traditionally

been thought to offer. The most significant of these changes are (1) the shift to the concept of *total war*, and (2) the development and deployment of nuclear weapons.

War for the empires and kingdoms of the past was a concern mainly of rulers and soldiers. Alexander the Great assembled his army, marched off to war, fought a succession of armies, and, with the defeat of each army and its leader, conquered yet another empire.³⁷⁰ War could bring a different ruler and at times impinge violently on a sector of the people, but for the most part it was peripheral to ordinary life and did no more than decide which oppressive tyrant would occupy a throne. In the world today, the entire populace has been increasingly involved in war. First, a large number and a broader cross-section of people became part of the armies as more egalitarian weapons like the longbow and then the musket replaced the more elite weaponry of an armored knight on horseback. Second, the increasing economic and political power of the emerging middle class meant wider participation in the decisions regarding war. Third, the Industrial Revolution produced improved weaponry and vehicles for warfare, requiring revised strategy and tactics that combined armies, navies, political economies, and, later, air power for a new type of conflict, which involved entire societies in the waging of war and in the endurance of attacks by the enemy. War in the last century has become relentlessly more total. By WWII this process had developed to the point where it was possible to speak of total war in the sense of the war effort and the consequences of the struggle reaching into every sector of a nation. The saturation bombing of cities at times made it safer to be in the armed forces than at home.

The emergence of nuclear weapons has been even more decisive in escalating the problems of war and, indeed, turning war into a mortal peril for culture, human life, and perhaps for all forms of life on planet Earth.³⁷¹ Weaponry changed very slowly in the ancient and medieval worlds but developed with alarming rapidity in the 19th and 20th Euro-American centuries. First, rifling a gun barrel made it possible to fire greater distances with accuracy. Second, larger guns and improved vehicles increased the firepower of

weapons and the rapidity for delivering devastating explosives. Third, the development of nuclear devices, combined with jet aircraft, rockets, and computerized control for long-distance, rapid, and accurate delivery, now provide the capability for the total destruction of nations and human life. These changes mean that war is no longer a pervasive and troublesome phenomenon on the periphery of society but has become a threat to entire peoples and nations through its total involvement and because of its capability of total destruction. The violence of war, always massive, has now, with the advent of nuclear weaponry, made the end of human history a clear and present danger.

O you who are secure in your commitment [to Allah]! Be on guard against danger, as you summon brigades and military multitudes. And, behold, there are indeed among you such as would drag their feet [on military issues], and they, if catastrophe afflicts [the committed and combatant Muslims], say, “Allah has privileged me in that I was not present with them [at the battlefield]!” But if you [the combat Muslims] score a prerogative [of victory] from Allah [at the battlefield], such a person [of vacillation] is sure to say — just as if there had never been any question of love between you [the Prophet or combat Muslim] and him — “Oh, would that I had been with them, and thus had a [share in their] resounding [military] success” (4:71–73).

These *āyāt* have a “new ring” given today’s technological and psychological warfare. Muslims reading these words of warning are not expected to be sitting ducks for the militaries of a nuclear club that pull the trigger and drop the bomb with no regard to God, scripture, or Prophets (ﷺ).

Reflection on the moral significance of war has taken place through much of human history in social contexts where conflict and violence were accepted elements of customs and mores. In response to ever more aggravated human suffering, teachings that

have provided increasingly critical perspectives on war, based primarily on the perceived dangers of war, have emerged gradually from religious faith.

Such criticism has come from multiple sources including Taoism, Jainism, Buddhism, and the teachings of Jesus (✝). Ethical perspectives on war resulting from these developments can be delineated with the following patterns:

1. *Behavioral Conventions* – these accept the existence of war, but try to mitigate its violence by governing the way war is waged. In ancient days, such conventions were minimal and often not observed. During the medieval period, the customs associated with knighthood dealt with the methods of fighting and the appropriate behavior of victor and vanquished. In recent centuries, customs governing warfare have been formulaic and ratified by nations and international bodies, such as the Red Cross, designated to oversee compliance.³⁷² Under the League of Nations and then the United Nations a body of international law related to war, such as the Geneva Conventions, has been shaped.³⁷³
2. *Pacifism* – holds that war is wrong and must be rejected as a means of settling human conflicts or attaining collective goals; as a significant minority among anti-war movements in both the Hindu/Buddhist and Christian traditions, pacifism has become much more widespread and influential in the 20th century through the work of leaders like Mohandas Gandhi and Dr. Martin Luther King, Jr.³⁷⁴
3. *Just-War Ethic* – based on Roman thought, it lays down criteria for war: just cause, declared and waged by legitimate political authority, begun as a last resort, just methods in waging war, reasonable expectation of successful outcome, results in less evil than if not undertaken, just intentions, and carried out as a path to a better condition of peace. This is the traditional Roman Catholic position, though it has been widely influential beyond the bounds of that church.
4. *Crusade* – the view of war as a religious duty; based upon a few passages in the Old Testament and the position held by

- “Christian” leaders of the Middle Ages who initiated and encouraged the Crusades against the Muslims.³⁷⁵
5. *Political Realism* – holds that all social collectives, including nations, act only out of motives charged with interests of survival, power, and acquisitiveness; the use of force and the waging of war are considered inevitable and must be brought, as much as possible, under the control of justice by means of the balance of power.
 6. *Nuclear Pacifism* – affirms that the tremendous peril of nuclear war requires that it be rejected; however, this does not mean that limited wars — wars not using nuclear weapons — are unacceptable and even unnecessary. Under no circumstances, due to its destructive potential to all, can nuclear war serve the national interest of any nation.

Given the escalation of the destructive and lethal capacity of weaponry and the probability that all parties would be annihilated in a nuclear war, it might be easy to suppose that war is now impossible. Not at all. Instead the “superpowers” that have mainly emerged from a Judeo-Christian history continue to produce more and more nuclear warheads and increasingly larger and faster means to deliver them to enemy territory. Nuclear weapons exist in sufficient numbers not only to destroy the entire world a hundred times over but with enough left over “to make the rubble bounce,” as Winston Churchill phrased it.³⁷⁶ In addition, there is the problem of the proliferation of nuclear weapons and the possibility of nuclear bombs falling into the hands of Armageddonites, “terrorists,” and the “self-anointed.” The situation has taken on a desperate quality that makes such positions as the just-war ethic, with its rational calculations, seem quaint.

With reference to war today, reality has walked off the ethical maps of the past. As never before, war and the future are opposed to each other. If there is to be a future for humanity, it can only exist in a domain where war, as it can now be waged with its lethal means, is avoided; where the causes of war are contained within social structures; and where any policy or program leading to mass

murder is proscribed. The dimensions of the problem are at last emerging with clarity.

This accelerated war condition in the world is not of Muslim making. A human nature undisciplined by scripture has its own historical depth and constancy, which is now informing today's cataclysmic ramifications. Within this "against war in theory, for war in practice" perfidy, the Muslims who have their hearts located in this Qur'anic truth cannot permit themselves to be fooled by pseudo-pacifism and disingenuous disarmament claims — the more so in times like the present when we Muslims are cannon fodder for "superpowers," objects of invasions, target areas for occupations, and testing grounds for military technologies and new-generation weapons. How is it possible for ritual-ridden Muslims to reflexively, reactively, and apologetically pontificate about Islam being "a religion of peace" in the face of the power image represented by these *āyāt*, and in the face of a reality of enemies who have minced few words about their objective to destroy Islam by denigrating its Prophet (ﷺ) and by marginalizing the authoritative presence of Allah (ﷻ)? The Islamic body politic has survived all manner of deadly assaults only because Muslim minds imbued with the life-saving meanings in this Book have given their lives for Allah (ﷻ) and His Prophet (ﷺ). The unassuming and unassertive Muslims, who want to sing peace songs with other interfaith interlocutors, while the Muslim spirit is being broken, should listen to these *āyāt*,

O you who are securely committed to Allah! Be alert to possible danger. Then [if need be] reconnoiter and march on in squadrons and in divisions. Surely, among you there will be the procrastinator who, if you encounter reversals, will say, "Allah has favored me as I did not participate [in your war]." But if you [combat Muslims] are graced [with triumph] by Allah he will certainly say, as if there is no lost love between you and him, "Oh! Had I participated with them [the combat Muslims] so that I [too] could have reaped fantastic benefits" (4:71–73).

Those “Muslims” who will try to dismiss this *āyah* as a freak occurrence not to be confused with the general “peaceful” and “loving” *āyāt* of the Qur’an ought to be apprised of a few other *āyāt* that undoubtedly are intended to place the Muslims on high alert against enemies far and near, active and dormant, large and small,

And do not wage war against them at the [precincts of] the Sacred Sanctuary unless they wage war against you within its field... (2:191).

Will you not wage war against folks who have annulled their commitment and are on the verge of expelling the Prophet...? (9:13).

O you who are firmly committed [to Allah]! Wage war against those *kāfirs* who are in proximity to you; and let them [the *kāfirs*] sample your ruggedness (9:123).

Religions that have been neutered by governments, establishments, and regimes cannot believe that a “religion” called Islam will have in its Holy Text guidelines, insights, and a strategy pertaining to combat and warfare. Here, as in other *sūrah*s — notably *Sūrah*s *al-Anfāl*, *al-Tawbah*, *Muhammad*, and *al-Fath* — there are hundreds of military specific *āyāt* relating to issues of war in a common and general way. Individuals who have a hard time believing that this Qur’an is not a book of moral instructions only, or a book whose morality extends into life-and-death issues will have to come to terms with these *āyāt*. Similarly, people who cannot reconcile themselves with the fact that this Qur’an refuses to be confined to “spirituality,” unable to shape social behavior and public courses of action, will have to reevaluate the veracity of the separation of church and state as a reference point for human social engagement.

People, through a vast and complex information system, have been led to staunchly believe that a “religious” person has to be timid, cowed, and politically parochial. This Qur’an has information for them. A Muslim carrying himself with humility does not

mean he cannot simultaneously be an honorable combatant, fighting with the highest moral standards, killing and being killed, without any apologies, for the principles of justice and peace. War has been a permanent feature of human societies, but not because Muslims are warmongers or war advocates. On the contrary, it has been so because there are establishments that plunder, governments that ransack, and regimes that ravage; and in this milieu, the people of Allah (ﷻ) are not expected to be so humble as to become cannon fodder for imperialism and sitting ducks for Zionism.

Man has a choice: he can either listen to what Allah (ﷻ) says here in this Book of certainty and truth or he can listen to what His detractors and deniers are saying. Why should empires and superpowers be convincing when they spuriously elevate secularism to the status of a religion and why should Allah (ﷻ) be less than convincing when He assures man of His presence, potential, and power?

“O you who are steadfastly committed [to Allah’s power]! Be painstaking [in your vigilance]...” The Muslims have to be. There are enemies lurking inside their neighborhoods. There are foes embedded within their circle of activities. There are religious Muslims who burn with “piety” and “holiness” but when powerful enemies attack the Islamic social order, their allegiance and sympathies are with the superpower enemy against the “downsized” committed Muslims!

To put it in today’s language and circumstances, if the United States were to begin hostile military activities against the Islamic State of Iran, the “pious” and “worshipful” Muslims will side with and root for the United States and its establishment of *shirk* against an Islamic state that is perceived to be less than competitive in this temporal standoff. This same example, which is only a caption in time, can be applied to any other empire of *shirk* that turns its guns against any other Islamic state.

With these tangible meanings the committed Muslims within an Islamic state should realize that interspersed in their social order are people whose appearance is “Muslim” — that is, they act like Muslims, pray like Muslims, and generally worship like Muslims. But when war, that categorical barometer of commitment and loy-

alty to Allah (ﷻ), breaks out and the Islamic state has to obey Allah (ﷻ) in the details of war, the committed Muslims will begin to notice some people who will initially want to join the war effort but then desert it. At this critical moment in time the *munāfiqs*' innermost feelings of faithlessness and disloyalty to Islam will become exposed. As hard as it might be to fathom for those with utopian fantasies, an Islamic state and society is not full of philanthropic angels and trusted confidants; they are composed of real people, some of whom will be turncoats, recreants, and quislings.³⁷⁷ One of the problems with the Muslims' undoing of their Islamic character throughout the course of history — in which they went from the Prophet's (ﷺ) leadership, to a *khilāfah/imāmah*, to a despotic monarchy, and then finally to a totalitarian autocracy — is that nowadays, they have fallen to a stage where "Islamically" decorated rulers serve as the puppet sentinels of an occupying and patronizing foreign, *kāfir* power.

If war itself was outside the scope of moral rectification and beyond the remedy of the Qur'an, Islam could easily be characterized as a secular religion. But even war itself is sorted out and then disciplined by the heavenly information contained in this sacred Scripture. These *āyāt* compel Allah's (ﷻ) emissaries to be alert to the reality that at times of war persons who previously had assumed an Islamic character may, when they are called up for duty, betray their own public character as committed Muslims. At this time they will abandon their loyalty and allegiance to Allah (ﷻ) in deference to Allah's (ﷻ) enemies who are in a mode of military assault against the Islamic society and state.

Hence it can come as no surprise that Allah (ﷻ) warns, "O you who are committed [to Allah's power]! Be diligent and prudent..." The increasing military consciousness among today's Muslims is proof that these thought-provoking *āyāt* are finally moving Muslims from conviction to mobilization. Militant Islamic societies are once again coming up to speed so that they fit the description given here in this *āyah*. Now, they are there on the horizon, ready to move in and fill the terrible void that has spelled trouble and turbulence for generation upon generation of Muslims. At long last,

this Qur'an is penetrating their hearts and sparking their thoughts. As they mature with this Handbook, they are beginning to identify the internal traitors who work hand in hand with *kāfir* forces to occupy Muslim lands and countries. They, with Allah's (ﷻ) wisdom, are weeding out the collaborators among their ranks. The Islamic military embryo now coming into its own will, *inshā'allāh*, grow up to be strong enough to disgorge from its midst defectors and traitors who abandon their own people and principles for expediencies with the enemy.

This up-and-coming Islamic society with its military credentials will have individuals here and there who are agents provocateurs — traitors or secret intelligence assets who deliberately incite Muslims to illegal acts to entrap them on terms favorable to the foes of Islam. An Islamic society is a human society. Human nature expresses itself in people who are angelic and in other people who become satanic. An Islamic society will have its rotten apples. They will neither be the bulk of society, nor its majority, and nor even its plurality. At times they may seem in a regional or jurisdictional sense a significant amount of individuals. But with the tightly packed nature of Islamic public opinion led by a qualified and capable administration, these rotten apples can be tossed away in an appropriate manner at the right time. Thus according to this *āyah*, an Islamic society is not totally immune from having moles, plants, and sleepers — traitors or spies who infiltrate *al-ladhīna āmanū* to betray them.³⁷⁸

Another offshoot of these types of allegiance criminals are called *Uncle Toms*. These are persons who are considered traitors or collaborators through their undue acceptance of or cooperation with oppressors. When there are potential turncoats, renegades, collaborators, defectors, moles, and Uncle Toms in society, the *āyah*, **“O you who are unwaveringly committed [to Allah's power]! Exercise and show care and attention, then advance [into military formation] as brigades and as legions,”** requires those who are unmistakably committed to Allah (ﷻ) per necessity to be watchful and cautious. This whole bag of treachery and treason is otherwise referred to as *nifāq* and its perpetrators as *munāfiqs*. Fur-

ther descriptions are given to help Allah's (ﷻ) committed identify this treachery in the flesh,

And some of you [in this Islamic society] will stall [at recruitment time]. If you [the Islamic warring force] run into difficulty this [craven type] will say, “Boy am I lucky: Allah has saved me because I did not go to war.” But if there is a godsend of fortune this dilly-dallying person will say, as if there was no prior affection-connection between you and him, “If only I had been with them [in their military assignment] to have reaped such a spectacular payoff!” (4:72–73).

Whatever their bottom-line excuse is they all seem to be rotating around one central issue: they want worldly possessions, they seek to hold on to their interests, and they do not want to die. Death sometimes is an ideal yardstick in man's relationship with Allah (ﷻ). If death is synonymous with combat duties, and these combat duties are on a course to Allah (ﷻ), why should any Muslim soul try to avoid death in such a course — unless that person also wants to avoid Allah (ﷻ)? Within their psyche, they weigh circumstances in a “profit and loss” analysis; and they do not want to lose their lives even if that means winning with Allah (ﷻ). But then again, no one can avoid death permanently; everyone is going to die one day, sooner or later, **“Wherever you may be, death will overtake you — even though you be in towers raised high.”** And so all these *munāfiqs*, by not bearing witness for Allah (ﷻ) at the battlefield, are trying to delay death at the expense of being with Him for eternity.

Muslims Cannot be Dependent on *Kāfirs* in Matters of War

Another understanding from this *āyah*, “...Be mindful of the danger...,” is to take all precautions and necessary steps to defend against the dangers of war. This would mean that Muslims are required and Qur’anicly instructed to have their own military philosophy and military industry. Muslims cannot depend on their past foes, their current enemies, and their future adversaries for armaments procurement, weapons manufacturing, technology development, and defense allocations.

In light of this *āyah* and other *āyāt*, the serious breach of faith by the regime in Arabia comes to mind. Coupling their strategy of dependence on imperialism with their acquisition programs of Western weapons, the Saudi royals betrayed little desire in wanting the biggest, the best, and the most advanced of everything. Potentially belligerent (adversarial) suppliers, including many of America’s biggest defense contractors, were happy to sell this military hardware to these scripturally-void Saudis. Characteristic of these Arabian rulers who are addicted to their American deity, the Saudis’ ability to buy equipment usually outran their competence to operate and maintain it.

Occasionally the Pentagon would seek to persuade their Saudi proteges to purchase a less sophisticated weapon or airplane, which it considered more suitable for them. When the Saudis sought to buy the Lockheed F-104 fighter, for example, the Pentagon balked. The White House position on the sale, stated in a June 16, 1965, memo from Robert W. Komer of the National Security Council to President Lyndon Johnson, was expressed this way, “Our goal is to keep our oil-rich Saudi friends happy and insure [sic] that if they finally do buy anything we get the sale.” The F-5 would represent no threat to Israel, Komer noted, because “Saudi Arabia is too far away and too incompetent.”³⁷⁹

Lockheed was represented in the negotiations by Adnan Khashoggi, the preeminent Saudi middleman and commission king. Khashoggi also represented Raytheon Corporation, maker of the Hawk missile, which the Saudis also wanted. In the end, he brokered a complicated deal in which the Saudi Air Force bought

British Lightning jets instead of the F-104, Lockheed got a consolation prize in the form of a large order for its C-130 Hercules cargo plane along with its TriStar jets for civilian airline use, and Raytheon delivered the Hawks. Robert Lacey calculated Khashoggi's commissions at \$136 million for the Hawk sale, and \$400,000 per plane for the C-130s.³⁸⁰ American ambassador Hume Horan recalled "the constant, constant and hopeless tug of war" with the Saudis over their desire to purchase weapons that were beyond their ability to use. "They desired end items that were very sophisticated and looked great on the mantelpiece, but they never had the manpower to operate or maintain it. They didn't even have high school graduates that could change the tires on these things," he said.³⁸¹

For years, the only real brake on Saudi Arabian purchases of American weapons was the opposition of Israel and its friends in the US Congress who often feigned stonewalling these sales to make the Saudis feel they have scored a victory, and thus have the Saudis more tempted to buy American. They blocked or delayed some proposed sales, or approved the deals on condition that weapons be delivered in lower-end versions lacking equipment that could present a threat to Israel. Even so, by the time the Saudis curtailed major military purchases when they ran short of cash in the 1990s, they had bought by public accounts \$93.8 billion worth of dependency weapons and military facilities from the number-one supporter of Zionist Israel: the USA. The purchases included F-15S "advanced" fighter aircraft, M1A2 Abrams tanks (the same battle tank used by US forces), Bradley armored vehicles, and the Patriot missile defense system, for all of which the Saudis were not able to manufacture or service any parts, rendering them literally slaves of the American military-industrial complex.

The \$93.8 billion figure sounds impressive, but it did not convey as much combat capability as it might seem because most of the money was not spent on actual weapons. Only 21% of all purchases from the USA from 1950–1997 were for "lethal equipment," according to the Library of Congress. The largest portion (32%) went for support services (repair, rehabilitation, supply operations, and training); another major component of the Saudi dependency

relationship on *kāfir* forces has been construction of military bases and facilities, accounting for 19%; and finally 10.4% went for spare parts, leaving nearly 18% for other ancillary operations.

Thus the Saudis, contrary to the teachings of this Qur'an, purchased top-quality airfields, barracks, naval bases, and military hospitals from *kāfirs*, but these could not be used against an enemy. Throughout all these years, the only competent military manpower they were able to develop were a few pilots that were up to speed, but weak maintenance and logistical systems prevented them from actually deploying all their fancy weaponry. As a result, after spending all that money, they were not prepared to defend themselves when the real test came in the Summer of 1990, when Saddam Hussein of Iraq tried to occupy Kuwait and move on.

Contrast this approach with that of Allah's Prophet (ﷺ), who rose to his military responsibilities. The small group of indispensable combatants around him did not shy away or flinch from assuming military duties. The books of *Sīrah* corroborate the Prophet's (ﷺ) and his companions' working knowledge of enemy territory. Allah's cherished Prophet (ﷺ) used investigators and what may be characterized in today's jargon as "undercover agents" in Makkah, who would relay to him sensitive and "classified" information about the enemy. It was via this channel that he was informed of Quraysh's abrogation of the Treaty of Ḥudaybiyah, and because of which he took action, making preparations for the liberation of Makkah. So when Abū Sufyān went to Madinah to renew the mutual treaty, he was under the impression that the Prophet (ﷺ) and the confidence-gaining-Muslims around him were not aware that Makkah had unilaterally annulled the treaty.³⁸² Consequently, Abū Sufyān was not able to renew the treaty, and had to return to Makkah empty-handed, nervously awaiting the uniform response from the Prophet (ﷺ) and the committed Muslims around him.

This resolute and informed position by the Islamic leadership also characterized the war decisions immediately after the Prophet's (ﷺ) death. In one instance, Abū Bakr said to Khālid ibn al-Walīd, "Fight them in the manner they fight you: a sword for a sword and a spear for a spear."³⁸³ These military manners demonstrate that

Muslims who are grounded in the meanings of this Qur'an are not going to step away from their military tasks, are not going to underestimate the enemy, and are not going to fall for an idealistic and utopian understanding of a somnambulant and "peaceful" Islam. During those responsive days to the message of the Qur'an, when Muslims were called to carry arms, the public address would be "*al-naḥīr, al-naḥīr,*" meaning "Attention, Attention." The Qur'anic words, *thubātin* (small military units) and *jamī'an* (large military units), are meant to exhort Muslims to assess their enemies' threat, size up their enemies' force, calculate their enemies' thrust, and thereafter be able to mobilize the appropriate detail or military force to respond to an emerging hostile contingent.

This order, "*...fa-infirū thubātin aw infirū jamī'an,*" also means that all able-bodied and capable Muslims are expected to bear arms and have military training. The Ummah itself has to become a fighting force, and each Muslim citizen should have military experience. Having said that, exemption from military service may be obtained by individuals who have legitimate reasons. This would also mean that Muslims in an Islamic state have the right to own and bear arms. The regulation of the sale and possession of firearms would be determined by the Islamic authority. At a time when insurrection and mutiny were unsurpassed — in the critical tenure of Imam 'Alī ibn Abī Ṭālib — no one was making any argument for what may be called today "gun control legislation."³⁸⁴

In the United States, the model democracy for Muslims with little attachment to the Qur'an, controversy over gun control stems from the provision in the Second Amendment to the US Constitution, "A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed."³⁸⁵ American court decisions support the view that individual possession of firearms is related to the "collective militia" provision and that whatever limits may exist on the national government to control guns, state and local government regulations are valid, including outright ban. The 1986 easing of controls by the US Congress is seen as a clear victory for the National Rifle Association (NRA), which opposes most gun control laws.³⁸⁶ Proponents

of gun control believe that regulation will reduce violent crime. Opponents argue that criminals are less likely to commit crimes if they know that law-abiding citizens may be in possession of a firearm. More important, perhaps, is the argument of the pro-gun lobby in America that possession of firearms is essential to defend against a tyrannical government should such a situation emerge.

In the prototypical Islamic State in Arabia the latter three of the first four successors to the Prophet (ﷺ) — Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī — were assassinated. The assassination of prominent political leaders, widespread use of weapons in civil disturbances, and an increasing crime rate in civil societies would arouse nationwide concern over the ease of securing firearms and produce pressures for national legislation to control their sale and use. Counter-pressures may also come into play. In secular societies where morality is no longer defined by scripture, laws are enacted to prevent people from having and responsibly using firearms. In other places possession of certain types of assault weapons, such as machine guns or sawed-off shotguns, is prohibited, and registration of some weapons is legally required. But, still, effective regulation has proved impossible because firearms regulation remains largely a state and local responsibility.

Muslims Should Be Skilled in Guerrilla Warfare Tactics

“O you who are in a firm manner committed to Allah! Mobilize in small fighting units and in large fighting units...” The breadth of meanings encapsulated in this *āyah* suggests that in addition to everyone bearing arms, gaining martial arts experience, having the ability to assemble in fighting formations within a short time, the Muslims are also required to adopt, when necessary, a decentralized combat formation utilized by small, mobile units to harass, weaken, demoralize, and battle larger conventional forces — a method some would call *guerrilla warfare*.

This type of fighting predates modern history. References to irregular forces appear in the Hittite Anastas Papyrus of the 15th century BCE; in ancient Chinese military writings; in biblical sto-

ries depicting Jewish resistance to Syrian forces; in Roman military history against North Africans, Iberians, Germans, and Gauls; and in medieval accounts of ethnic, religious, and dynastic wars.³⁸⁷ There is no major part of the world in which some sort of guerrilla warfare has not been utilized by the weak against the strong, by resistance forces against foreign invaders, by technically or numerically inferior armies against better equipped, larger, or more powerful forces.

No single theater of operations or mode of combat defines guerrilla warfare. Historically, guerrilla fighters operated in rural areas, forests, mountains, and deserts. As the world's population became more concentrated in cities in the 19th and 20th centuries, urban guerrilla warfare became more common. Indicative of this was the publication in 1966 of the Uruguayan Abraham Guillén's *Strategy of the Urban Guerrilla*. Guillén's work synthesized the consensus of revolutionary writers on guerrilla warfare by the 1960s, "In a war of liberation, final victory is not military but political; the victorious side will destroy the enemy's morale and outlast the enemy in a war of attrition..."³⁸⁸

At times guerrilla warfare varies little in appearance from banditry; at other times it involves a relatively large number of light infantry units operating independently but in communication with one another or even with conventional forces. Typical operations involve surprise attacks and ambush; destruction of enemy supplies; severing of transportation and communication links; attacks on advance units or stragglers; assassinations of political leaders, military officers, and police; and the taking of captives. Guerrilla units often live off the land, attempt to make allies and intelligence assets of local populations, or may even be local residents who carry out guerrilla raids and then return to their lives as peasants or workers. Sanctuary in neighboring countries sometimes makes guerrillas even more effective. Examples include Greek guerrilla bases in Albania, the former Yugoslavia, and Bulgaria (1946–1949); Vietnamese sanctuaries in Cambodia and Laos (1950–1970); Nicaraguan "contra" camps in Honduras and Costa Rica (1980–1981); and Afghan rebel retreats in Pakistan (1980s).

Civil wars, insurgencies, and independence movements often include elements of guerrilla warfare. American “independence” battles against the British in the late-18th century, Haitian liberation from France (1804), and the independence movements in Spanish America (1810–1825) were all composed of irregular forces combating regular armies. Guerrilla forces often obtain support from conventional forces, whether domestic or foreign, engaged in combat against common enemies. Thus insurgencies, independence movements, and revolutionary struggles utilizing guerrilla techniques have found support from “enemies of enemies.” This occurred throughout European history; in anti-colonial struggles in the 19th century in Asia, Africa, and the Americas; and it continues into the present generation.

Far away from the discipline of this Qur’an and its moral marshaling of irregular warfare, guerrilla warfare has a history practically as old as human conflict, the term *guerrilla warfare* was popularized in modern secular military history by the actions of Spanish irregulars resisting Napoleon’s invasion of the Iberian peninsula in 1807. Hit-and-run attacks by small Spanish units supported with materiel and advisers by British and Portuguese conventional forces introduced the *guerrilla*, or *little war*, into the military lexicon. The word was formed by adding the diminutive suffix to the Spanish word for war, *guerra*.

In the European secular 19th century, guerrilla warfare played a role in a number of European conflicts, including the Greek War of Independence (1821–1827) and the Italian Risorgimento (1848–1871). European colonialism in Asia and Africa induced guerrilla resistance from Burma to New Zealand and South Africa. British, French, Italian, and Portuguese armies faced periodic guerrilla struggles throughout their imperial domains.

Writings on guerrilla warfare in the 20th century have paid increasing attention to its political significance. T.E. Lawrence (*The Seven Pillars of Wisdom*, 1935) is often credited with the first theoretical contribution to understanding guerrilla warfare not as a military tactic supporting conventional military operations but as a political movement utilizing irregular warfare as a tactic.³⁸⁹ After

WWI and the success of the Russian revolutionaries (1917), Marxist-Leninist theorists also incorporated doctrine concerning guerrilla warfare into their writings. Lenin introduced the concept of *protracted revolutionary war*; Trotsky and Stalin also accepted partisan warfare as an instrument of revolutionary struggle, providing a doctrinal foundation for Soviet assistance to national liberation movements later in the century.³⁹⁰

In China (1930s and 1940s), Mao Zedong systematized and attempted to universalize the method of rural guerrilla warfare, blending classical Chinese military writings, Marxist-Leninist doctrine, and the experiences of Chinese resistance and civil war.³⁹¹ Relying heavily on Mao and the experience of Vietnamese resistance against the Japanese and French, the great Vietnamese General Vo Nguyen Giap sought to extend the international revolutionary appeal of guerrilla warfare as “people’s war” in *People’s War, People’s Army* (1962), “Guerrillas rely upon heroic spirit to triumph over modern weapons, avoiding the enemy when he is stronger, and attacking him when he is the weaker.”³⁹²

Guerrilla warfare as a technique, however, is as useful to counterrevolutionary forces, ethnic and religious minorities, nationalists, or brigands, as it is to revolutionaries. Likewise it may be used as an instrument of foreign policy by nations supporting irregular forces for their own policy objectives. Examples include Cuban support for guerrillas throughout Latin America in the 1960s and early-1970s; US support for Afghan Muslim irregulars and Nicaraguan contras (1980s); East German support for Chilean resistance fighters (1970s and 1980s); and South African support for Angolan guerrilla forces (1970s–1990s).

Guerrilla warfare frustrates conventional armies by making “victory” impossible in the traditional sense. Because guerrillas attack in small numbers, by surprise or ambush, and disappear into the surrounding countryside or towns, it is extremely difficult to achieve military success, that is, destruction of enemy forces. Inability to distinguish between guerrilla fighters and local populations generates tension between military personnel and civilians. The desire for intelligence concerning guerrilla organization, oper-

ations, and location frequently leads conventional forces to adopt repressive measures that alienate noncombatants. Historically these measures have included interrogation by torture, collective punishment of populations where guerrilla activity or presence is suspected, concentration of populations into “protected zones” in the hope of denying resources to guerrillas, forcing local populations to join in combat against guerrillas, and requisitioning supplies or animals from peasant populations.

Counterinsurgency techniques in the 20th century became somewhat more sophisticated as a result of the lessons learned from a number of guerrilla wars, for example, the British experience in the South African campaigns, against the Boers (or Afrikaners) (1899–1902), in Ireland against the Irish Republican Army (1919–1921), in Kenya against African insurgents such as the Mau Mau (1952), and in Malaya and Cyprus (1950s).³⁹³ French conflicts in Algeria (1954–1962) and Indo-China (1952–1954) as well as the US experience in Vietnam (1960s and 1970s) and widespread guerrilla wars in Latin America (1960s–1970s, and some ongoing as in Colombia) also contributed to modern counterinsurgency methods. These experiences have led to a growing awareness of the political as well as military dimension of guerrilla warfare. Nevertheless, nationalists, revolutionary movements, and opponents of incumbent regimes around the globe continued to utilize guerrilla warfare effectively into the 1990s and beyond. Sendero Luminoso (Shining Path) in Peru, the New People’s Army in the Philippines, the Palestine Liberation Organization (PLO) in the Muslim East, and the ongoing war waged by the Irish Republican Army (IRA) in Northern Ireland exemplify the pervasive influence and challenge of guerrilla movements in the last two decades.³⁹⁴

The general and larger picture that develops from reading the Qur’an is that covenant Muslims are required to be ready to fight whenever there is a threat; that would mean that the Muslim population, in fact, is a martial population. Another *āyah* in this clear Qur’an says, **“O you who are divinely committed! What is wrong with you when you are told to go on a military path to Allah, you become fixated to the earth?”** (9:38).

Islam Does Not Endorse Pacifism and Nonviolence

At one time, years before the Islamic authority was established in Madinah, the Muslims in Makkah were restive because permission to fight was not granted to them. They were being intensely conditioned in promoting a social relationship that is consolidated by giving of what they possessed to those who were in need and developing a strong bond among themselves as they met at Dār al-Arqam. Meanwhile, in the real world around them where they were trying to deconstruct the *kāfir* order, they were harassed and maligned until they felt they had to defend themselves from the atmosphere of hostility in Makkah. In this formative ideological phase the time and the circumstances were not favorable for the Makkan Muslims to go on the offensive, bear arms, and organize an army to fight. One of the reasons that may explain this time period in which armed struggle would have been premature is the fact that the ideologically committed Muslims in Makkah were few in number. The numbers of the Makkan *mushriks* were far more than the hundred or so Muslims; the *mushriks* were in the tens of thousands if Makkah and al-Ḥijāz are counted. Thus it would have made no sense to begin a life-and-death war when the responsibilities of a larger Islamic strategy were still in their initial stages. Another deterring consideration was the fact that Makkah is a sacred and inviolable city. Its sanctuary and asylum status is not conducive to beginning a military war, but at the same time, if its social justice status is being compromised and violated in ideological terms, then an ideological war is sanctioned, and this is what the Prophet (ﷺ) and the revelation from on high were doing. However, when the committed Muslims were able to grow in numbers, stiffen their determination, and gain the vestiges of a full-fledged state in Madinah, then at that time fighting and combat responsibilities were inescapable.

This movement of Islam is exactly that: a movement. It *moved* from being a matter-of-fact and ideological encounter with the *mushriks* in Makkah to a new level of activity, a new horizon of responsibilities, and a new set of plans in Madinah, as the Muslims gained power, confidence, and physical wherewithal. It was this momentous movement from Makkah to Madinah that spawned an

inward reflection by the committed Muslims, allowing them to gain the self-assurance that would allow them to weed out the less-than-committed Muslims who were either willy-nilly about going to war or needed more time to adjust to the new fact of life in Madinah. An important socio-psychological development in the Muslims' growth and maturation process was the discovery of those who were Muslims on the outside and *kāfirs* on the inside — *munāfiqs*. This new class of people, unlike the committed Muslims, were not only unwilling to give themselves to Allah (ﷻ) by fighting for Him, but they also wanted to win over others to their side by dissuading them from backing Muhammad (ﷺ) and his troops in a war for His cause. The *āyāt* give major insight into the psychology of such people,

...if a military tragedy happens to you [the combat Muslims] this type of people would say, “Allah has privileged me because I did not participate [with them at the battleground].” But if war is a windfall, such types would say — as if nothing had happened — “Oh, I think it was better to be with them, for I would have gained tremendously” (4:72–73).

This class of people will think about going to war if they can guarantee their safety and a handsome payoff. Such a desire is a contradiction as war carries no guarantee for personal safety and materialistic fringe benefits. But they know all this; so they are more comfortable with their triangulating impulses, as they try to avoid by any means possible military service.

Hence, let them fight in Allah's cause — all who are willing to exchange the life of this world for the life to come, for unto him who fights in Allah's cause, whether he be slain or be victorious, We shall in time grant a mighty reward.

And how could you refuse to fight in the cause of Allah while the utterly helpless men and women and children are crying out, “O our Sustainer! Lead us

forth [to freedom] out of this land whose folks are oppressors, and raise for us, out of Your grace, a protector, and raise for us, out of Your grace, one who will bring us support”? Those who are committed to Allah fight in the cause of Allah, whereas those who are bent on denying the truth fight in the cause of imperial powers [of evil]. Fight, then, against those allies of Satan: verily, Satan’s guile is weak indeed! (4:74–76).

This section began by telling committed Muslims to be careful, cautious, and clever about their enemies. The Muslims need information so that they can be foresighted about the hostile and aggressive nature of their enemies. They also need the technical knowledge and military industrial infrastructure to prepare for a breakout of hostilities. Furthermore, they need to be familiar with attack and assault tactics, different strategies of warfare, and more importantly they need a public opinion that is eager to assume these objectives and follow up with whatever the consequences of war may be.

The learning and studying of these *āyāt* make it impossible for Muslims to be recruited for docile and domesticated resistance. Nonviolence — the principle or practice of abstaining from the use of violence — is not practical, does not deliver results, and has no foundation in the Scripture of Allah (ﷻ). The *ṭāghūtī* powers basically used to their advantage the Indian populist leader Mohandas Karamchand Gandhi, who adopted a campaign of passive resistance (1907–1914) in response to the attempts by the Transvaal government to discriminate against Indians in South Africa. This act and other Gandhi provocations were paraded around the world to peddle the idea that nonviolent activism is effective against oppression and tyranny. Later, in India, Gandhi employed nonviolent methods, including the boycotting of British goods and hunger strikes. But ultimately, nonviolence did not dislodge apartheid in South Africa and certainly nonviolence is not going to dislodge Indian chauvinism, the caste system, and class racism in India.

The non-cooperation movement became the unsuccessful nationalist campaign (1919–1922) led by Gandhi and the Indian

National Congress to force the British to grant Indian independence. It was strengthened by joining forces with Indian Muslims campaigning against British policy toward the Ottoman Sultanate. The movement involved the boycott of government institutions and foreign goods, and was abandoned when the protest became violent. The British did not lose interest in India because of some pacifist, indifferent, and withdrawn movement. The British and all other imperialists begin to reposition and relocate themselves when honest and innocent people finally carry and discharge their weapons against occupation, aggression, and colonialism.

In the United States, Martin Luther King, Jr. led a nonviolent civil rights movement in the 1960s. According to these principles, he organized a boycott against segregated seating on the buses in Montgomery, Alabama. In June 1963 he led a peaceful demonstration in Washington, and in March 1965 he led a civil rights march from Selma to Montgomery, Alabama. But what were the results of this nonviolent policy? More racism, more discrimination and more prejudice coupled with less understanding, less tolerance, and less accommodation by those in power and government.

In the Islamic discipline, Muslims can understand this simply by reading,

Therefore, let them fight in Allah's cause — all who are willing to bargain away this life for the coming one, and whoever fights along this course to Allah and then is killed or is victorious then We shall reward him splendidly (4:74).

This *āyah* could be construed as an immediate rejoinder to the class of *munāfiqs* in society who deter from the inevitable military responsibility out of which there can be no valid excuse and no logical explanation. People and societies are not going to tune in to a theological Qur'an, a theoretical Prophet (ﷺ), and a "sitting-in" bunch of Muslims. They will only tune in when Muslims are so serious about their relationship with Allah (ﷻ) that they are willing to part with all the "good" things of life and meet their Merciful

Benefactor on a path and within a pattern outlined here in this fateful volume of facts — the Qur'an.

In today's turbulent times the Muslims are under a heavy shadow of accusations; they are incriminated for being militant and for showing a fighting disposition. It cannot be overemphasized that Islam and the Qur'an are inclusive of this spirit to reject oppression and injustice, and if that rejection is taken into the physical world, then that would mean going to war. It may be soothing for some philosophical reactionaries to fumble with the idea of pacifism, which may mean opposition to war and armed violence as ways to settle disputes and conflicts between nations; or it may mean convictions, usually based on religious faith, opposing all use of force and violence in human relations, even in self-defense; or it may mean the pragmatic belief that nonviolent resistance and action are more effective than violence for accomplishing social goals such as greater justice, freedom, and equality. In today's practical world, pacifism is the doctrine of opposition, as a matter of principle, to all war, including civil war. Its most obvious feature is the personal commitment to non-participation in wars, except possibly in a non-combatant role. Though the term has emerged into general usage over the past century, the hope for peace and the rejection of violence have ancient origins.

Similarly, the *āyāt* in this Book of knowledge are not in a competition with other day-dreaming dogmas. This Qur'an takes issue, for instance, with the placid teachings of Taoism that are not directly critical of war, but include the notion of *wu-wei* as a pattern of non-action leading to inward balance and peace.³⁹⁵ This involved Qur'an that is found in the tears of billions of oppressed peoples is likewise irreconcilable with Jainism, which emerged from Hinduism in the 5th century BCE, and differentiated itself by emphasizing the ethical concept of *ahimsa* (nonviolence toward living creatures), a doctrine that has been influential in Buddhism, some sectors of Hinduism, and, through examples like Mohandas Gandhi, in the global community.³⁹⁶ The heavenly standard of justice and truth on earth does not correspondingly behave like the ancient Greeks, who due to exhaustion from war among Greek city-states, produced ideas of

benevolence toward others and escape from violence, as in their Hellenic period. The Hellenistic age witnessed the development of the practice of amnesty toward conquered peoples and the emergence of the notion of universal humanity.³⁹⁷

Muslim communities and societies living among Hindus (India), Buddhists (Myanmar), and Europeans do not experience the abstract ideas about peace buried in the scripts of such religions; they rather experience the ransacking, the ravages, and the raids of gangs, groups, and gunmen shooting at and killing Muslims whenever the nationalist or religious psychosis takes hold. The pogroms and massacres of Muslims in India, China, and Chechnya are not going to convince Muslims of some high-pitched decibels for peace when the war machine is drowning it out with its deafening explosions.

Though war is condoned in ancient Hebrew ethics, whatever is left of the Old Testament contains strong admonitions for mercy and justice toward the oppressed and also a powerful understanding of how God's covenant shaped history toward the conditions of greater peace and societies being administered with justice. The contemporary version in Europe and America of the ethical teachings of Jesus (✝) in the New Testament, with his emphasis on turning the other cheek and loving even one's enemies, provide a firm theoretical basis for nonviolence and pacifism in the Christian tradition, though many Christians were soldiers even in the early church. In the Middle Ages, nonviolence was taught by certain groups, for example, the Franciscans.³⁹⁸ The Protestant Reformation included movements that rejected violence on the basis of the New Testament and produced denominations known today as *peace churches*, with pacifism as a central conviction, for example, the Friends (or Quakers), the Mennonites, and the Church of the Brethren.³⁹⁹ Most contemporary Christian churches affirm pacifism as one valid Christian view and provide moral support for individual members who, on religious grounds, take a pacifist position and become conscientious objectors to participation in war. Today, they also include many who oppose war from secular moral bases.

In the 20th century, the development of highly destructive nuclear weaponry and the rising pressure for human liberation have

resulted in the growth of broad-based peace movements, in the opposition to policies of nations that lead to war, and in the refinement of techniques of nonviolent action. Since the slaughter of WWI and the advent of atomic weapons at the end of WWII, there has been a rising tide of efforts aimed at disarmament, limiting the types and numbers of armaments, and establishing international organizations designed to decrease war and violence by means of negotiation, treaty, and law. In a related development, pacifism has been articulated in methods of civil disobedience and nonviolent protests, linked closely to activism for human liberation from oppression and injustice.

The establishment of the League of Nations after WWI, the series of disarmament conferences and pacts between the two world wars, and the attempts to limit the buildup of arms by the major powers represent efforts for peace related to the pacifist movement, though by no means identical with it. The formation of the United Nations after WWII, the extensive negotiations over strategic arms limitation and nuclear testing, and the protests against nuclear weapons illustrate similar endeavors in recent decades. The danger of global destruction by nuclear missiles has led, as mentioned earlier, to the emergence of nuclear pacifism, a movement of those opposed to the production and use of nuclear weapons but not necessarily opposed to all forms of violence or war.

Equally important for an understanding of pacifism today is its relation to nonviolent action and liberation. Henry Thoreau formulated and practiced the notion of *civil disobedience* and taught that people ought to refuse to obey laws they believe unjust.⁴⁰⁰ Developed further by the women's suffrage movement, the most significant strides in nonviolent techniques were made once again by Mohandas K. Gandhi and Martin Luther King, Jr.

The beliefs, diligence, and methods of pacifism have been given decisive shape as the movement has broadened and deepened over the past century — except in the Muslim hemisphere of the world. It seems like rancor, revenge, and rage have been taken out of the non-Muslim world and transported by non-Muslims into Muslim countries in the form of invasions, aggressions, military

occupations, and warfare that make all this talk about pacifism, nonviolence, and peaceful resistance suspect and nonsensical.

Peace has been linked indissolubly to justice and liberation. Though the techniques of nonviolent action have been tested and refined, they have been found to be irrelevant when it comes to Muslims. There are abstract and academic developments such as the recognition that peace is more than the absence of conflict and needs careful research to discover the varied elements uniting humans in covenants of peace (for example, the emergence of peace studies programs); and the insight that it is of crucial importance to train people in conflict resolution by nonviolent methods and to work in specific situations of tension to develop a world of peace with justice (for example, programs like the National Peace Academy, the Peace Brigades International, and Peaceworkers). All of this academic protest has not had a practical deterrent effect on the ministers of war and the military generals who continue to launch into one war after another, especially in the Muslim territories of the world. Given the way people in power behave these academic organizations and theoretical programs will probably not survive their own generation. They will fold in short order.

The important thing to note here is that justice has never been accomplished by what is called nonviolence or pacifism. Nonviolence and pacifism sound good on paper but in the real world there are killing machines operated by murderous minds that will not and cannot listen to speculative and worthless ideas about a peaceful transformation of society and solving tense and furious issues via discussions and conflict management.

The covenant-Muslims are not fooled by this high volume pitch for nonviolence, because the *āyāt* here dispel any tangible results coming to the human condition from the poor begging the rich for justice; or from the intellectuals arguing against the warmongers with the most sophisticated ideas. None of this will work because the authoritarians and tyrants do not understand issues on their merits. They understand these issues through the language of force and might. And Muslims of the Qur'an are advised to wake up

to this fact before the toll on their lives and the drain on their livelihoods become deadly and terminal.

The psychology of today's worldly Muslims is sorely in need of a paradigm shift. Muslims need to part with whatever this world has to offer them while simultaneously embracing Allah (ﷻ); this has to be done with an ardor that brings them willingly and enthusiastically to the war effort and then to the war front. From there, it will not matter what the final result is going to be: whether this motivated Muslim dies or whether he wins, either way Allah's (ﷻ) tribute and award will be waiting for him.

The chronic and addictive use of concentrated power by despots and autocrats can only be remedied by the Islamic concepts of jihad and *qitāl*. There is no substitute for this curative jihad and *qitāl*. This is the only method to replace what is *shirk* with what is Islam. Regrettable though it may be at this level of things where the exercise of power is critical, this is the only way that good will conquer evil. Justice and fairness triumph through Allah's (ﷻ) definition of jihad and *qitāl*. Oppression and iniquity are thus defeated. Hence,

And how could you refuse to fight in Allah's cause and of the utterly helpless men and women and children who are crying, "O our Sustainer! Lead us forth [to freedom] out of this land whose people are oppressors, and raise for us, out of Your grace, a protector, and raise for us, out of Your grace, one who will bring us reinforcement"? (4:75).

The question above is grafted to the denial of any excuses for not being prepared to go to war. To those who have the military wherewithal, no sanction is given for them to escape duty when it comes to rescuing those who need help. There are Muslims who are powerless and there are human beings who are oppressed; this *āyah* is meant to mobilize the Muslim masses to champion other Muslims who are living under occupation and other oppressed human beings who are also victims of imperial powers and colonial designs.

Before dealing with the issue of defenseless and powerless peoples who require the assistance of a principled Islamic military, what needs to be emphasized is that Muslims fight on a path to Allah (ﷻ), a course outlined by Allah (ﷻ), and a direction charted by Allah (ﷻ). Muslims in their military gear do not go into the world to occupy peoples' lands, steal peoples' natural resources, or take over their daily lives. Muslims are on a moral military mission, and thus they are not looking for the spoils of war, some consumer market, or cheap labor. Knowing that they have become Allah's (ﷻ) moral might, they have to live up to that standard. Muslims do not engage in military operations looking for some military promotions, political careers, or personal glory. Any materialistic pursuit associated with military action is out of the question. These are the committed Muslims whose mission and mentality are the personification of the words in this high-minded and great-hearted Qur'an. The Muslim military does not embark on its fighting mission to advance the cause of a tribe, to raise the status of a class of people, to promote the virtues of a race, or to impose a nationalism upon others. Their task is to disseminate by word and by deed, even as it comes to the controlled use of force, the morality and ethics that are responsible for social justice. This is the *dīn* of Allah (ﷻ). In this pursuit, justice is done because it is the goal and its definition is not parochial, denominational, bigoted, or relativistic. It is absolute justice within the capacity of man on earth. By the way, this does not mean forcing people to become Muslims by the sword or by supersonic jets, in the same way that imperialism is "democratizing" the Muslim East on the compulsion of laser-guided bombs and predator drones. Man has to be given and guaranteed his freedom of conscience in choosing and abiding by his preferred creed so long as that does not violate the basis of social justice and human peace on earth.

When a Muslim enlists in this grand strategy and then loses his life by fighting for the vantage of Allah (ﷻ) — *fi sabilillāh* — he becomes a *shahīd*, one who voluntarily suffers death to bear witness for Allah (ﷻ). On the other hand, those who are attached to some flavor of Islamic culture and, under this influence, go to fight

for the “nation,” the “sect,” the “king,” or any of these other false gods are not fighting *fi sabilillāh*. Of the two, it will be the *shahid* who will spend eternity with Allah’s (ﷻ) generosity and kindness, **“And whoever does combat for Allah and is killed or is triumphant, then We shall grant him a colossal compensation.”** If that is not enough to move people, then have they gained something more valuable in this life?

Free Muslims Are Expected to Rescue the Oppressed

And how could you refuse to fight in the drive to Allah and for the sake of the utterly helpless men, women, and children who are crying, “O our Sustainer! Extricate us from this land whose people are oppressors, and raise for us, out of Your grace, an authority, and raise for us, out of Your grace, one who will bring us aid”? (4:75).

This *āyah* speaks to the particular condition of the oppressed Muslims who were unable to migrate from Makkah to Madinah. These exposed Muslims in Makkah — men, women, and children — needed help, protection, and a just authority to guarantee their rights, which, under the circumstances of war between Makkah and Madinah, were not forthcoming from the *mushrik* rulers of Makkah. These Muslims were virtually strangers in the land they once called home. They did not have the freedom to affirm and live out the Islamic identities they had adopted. Makkah and its power structure had turned against them denying them all freedoms of conscience, expression, assembly, and “religion.” The contrast between the freedom in Madinah and the oppression in Makkah was stark. When the Islamic executive authority in the person of Allah’s Messenger (ﷺ) cast anchor in Madinah, it guaranteed the Jews and the people who had not yet become Muslims their “religious freedom.” This was not reciprocated, though, by the ruling class in Makkah. But despite this contentious reaction of the Makkan aristocracy,

the Muslims never thought of, much less implemented, a policy that would withdraw civil liberties from innocent people just because other people would deny their Muslim counterparts freedom. In this scenario where Makkah on the one hand was tyrannical, oppressive, and in a virtual state of all-out war against the Muslims everywhere, and Madinah on the other hand was accommodative, free, and Islamic, the urge for the free Muslims of Madinah to do something about their dominated, intimidated, and terrified brethren, who had lingered in Makkah, would have been most compelling.

Within this polarized dynamic, where Makkah's constituents, citizens, and occupants stood in military and warlike opposition to Allah (ﷻ), His Prophet (ﷺ), and the committed, combatant Muslims of Madinah, Makkah itself, with its Abrahamic history, with its Holy Sanctuary, and with the Ka'bah, became a military objective of the Islamic State in Madinah. These *āyāt* of the Qur'an describe Makkah in its hostile posture against Islam, "**...this society whose people are oppressors.**" This is an undisputed reference to Makkah and those of its inhabitants who rejected Allah's (ﷻ) authority at that time. That being the case, this *āyah* makes it clear that Muslims of freedom and self-governance should feel the responsibility and shoulder the duty of freeing the Islamic adherents who suffer under oppression and cruel subjugation. When the "locked-up and locked-in," subdued, oppressed men, women, and children cry out for help, their voice is heard through the narrative of these eternal words.

When Makkah itself became void of Allah's (ﷻ) authority, null of the Prophet's (ﷺ) leadership, and offensive toward *al-ladhina āmanū*, it gained the dubious distinction of a land with a people that had to be liberated. In the language of the *faqīhs*, Makkah in this condition had become part of *dār al-ḥarb* (domain of conflict). The Islamic leadership in Madinah was therefore authorized to take corrective military action, as per these *āyāt*, to release Makkah from the tyrannical hold of its aristocrats and to set its frustrated people free.

Even though the oppression of Muslims in Makkah is the specific event the *āyah* alludes to, its general meaning can only be par-

enthetically conjoined to those circumstances. The broad and indiscriminating range of the *āyah* includes the generic men, women, and children who express discontent with the circumstances of oppression they are forced to endure,

And how could you [the committed Muslims] decline to fight in the approach to Allah and for the sake of the absolutely helpless men and women and children who are sounding off, “O our Sustainer! Lead us forth [to liberty] out of this land whose occupiers are oppressors, and raise for us, out of Your grace, a leading authority, and raise for us, out of Your grace, one who will bring us assistance!” (4:75).

Muslims who live the experience of oppression and persecution are not permitted to emerge from it and then themselves become oppressors and persecutors. The committed Muslims of Makkah sought asylum and authority in Madinah *because* they were enduring mass persecution in Makkah. It was the fanatical Makkan lust for blood that decided, after agonizing the oppressed Muslims for a period of 13 years, to shed Muhammad's (ﷺ) blood and end his life. It was the Makkan *mushriks* and the militant members of society who raised the sword against “underclass” Muslims.

Cognizant of this fact coupled with the vast disparity in the instruments of war between Muslims and their imperialist/colonialist foes, who have been responsible for serial occupations, war crimes, and mass murder disguised as the responsibility to protect, there are still pundits nowadays who turn this whole dynamic upside down, claiming that Islamic ideology encourages bloodshed, promotes an aggressive character, and nurtures hostility against non-Muslims. This lie can only be peddled among those who are ignorant of this Qur'an and its history, and who look at the cancellation of their own freedoms and liberties through the colored glasses of imperialism and Zionism.

Muslims Wage War for Objectives Irreconcilable with *Kufr*

War is nasty and odious. But the simmering persecution of people in which the moments of death are extended throughout a lifetime is much more odious and nasty. In another *āyah*, the Qur'an explains this position, "...*wa-al-fitnatu ashaddu min al-qatl: ... and sedition [induced by persecution] is worse than bloodshed*" (2:191). War and its unpleasant features can only be a solution to a problem that is worse and more apraxic than war itself. The Qur'an from one venue to another explains the necessity of war and its discretion. The relatively short-term damage of warfare is intended to curtail and ultimately do away with the long-term damage of oppression. Military casualties are sustained to void socio-economic casualties. Quick death is meant to deter slow death. Individual recruits who are honored with *shahādah* (martyrdom) are meant to give life and liberty to the masses of people suffocating to death in a socially agonizing "slow demise."

Histories will change as time moves inexorably forward, and thus part of the benefit of this commentary on the rich meanings of the Qur'an is to register the facts of our times. There is a war machine, coming out of what is generally referred to as the Judeo-Christian world, that has gone berserk against the oppressed Muslims and more generally against the oppressed peoples in the world. The most virulent and violent of the governments equipping and fueling this war machine are those of the United States of America and Israel; their chief executives and officials do not tire from telling the world audience that theirs is a war against "terrorism," which is nothing more than doublespeak for a war against Islamic freedom, Islamic self-determination, and Islamic governance.

In the *tāghūtī* pursuits that are part and parcel of their imperial mindset, war is a normal and acceptable way to achieve national and class interests. People who belong to scripture know that the "compassionate conservatism" lurking beneath "evangelical Christianity" in the United States, which has found a soul mate in the Israeli-Zionist model, is an increasingly unbearable perversion of scriptural revelation. Their type of total war against Islamic self-assertion involves the full gamut of civil communities

so that all suffer and inflict suffering. This war induced by the *tāghūtī* American-Israeli alliance now makes enemies of people and societies because of national economic priorities related to corporate security and capitalist growth (the *ribā* factor), not because the Muslims are guilty and the “freedom loving people” are innocent. Their perverted logic suggests that Muslims are not freedom loving people. This war from the American-Israeli imperium against the will of the Muslims has become an all-out, total, and consuming war because its possibilities of destruction are total, and because it involves not only killing but all other sins as well. This new war on the horizons and war in the shadows against Islamic self-affirmation by usury elites, corporate interests, and capitalist expansion means killing without glory, without dignity, without chivalry, without restraint, and without reserve, and it just as surely means also to steal, ransack, fornicate, burn, lie, deceive, and dishonor. There are no mitigating values sufficient to begin balancing its evil.

The concluding feelings and thoughts derived from understanding Allah’s (ﷻ) words are that a war waged by committed Muslims with the desire to achieve virtue, justice, and equity guarantees Allah’s (ﷻ) involvement. Conversely, a war waged by a group or class of people possessing military might and financial force for the purposes of profit, dividends, and assets guarantees that Allah (ﷻ) will not be on their side. The former stands for justice and peace and the latter stands for inequity and exploitation. A war waged for justice and peace triumphs while a war waged for inequity and exploitation ultimately fails.

The following *āyah* defines the rationale for waging armed conflict. There are two sides in a war. One side struggles and fights for the vantage of Allah (ﷻ) while the other side fights and crusades for the interests of Satan. Within this inimical and counter-vailing irreconcilable reality, combat, armed clashes, and warfare occur. It is not up to just anyone, especially the nexus of special interests that constitute *tāghūt*, to decide for what purpose a war is to be undertaken. War is a matter of life and death; and only He who gives life and pronounces death has the right to define what is

legitimate warfare and what is illegitimate warfare. Inspired by this understanding the *āyah* enlivens the reader,

Those who are committed to Allah engage in war on a course to Allah; and those who deny Allah wage war on a course to concentrated and unbridled [earthly and material] power. Therefore [O committed Muslims] fight back the subsidiaries of Satan; verily, the secret plan of Satan is ineffective (4:76).

At the ideological level, there is a choice between two life-long courses: one of them going all the way to Allah (ﷻ) and the other one going all the way to overstated and aggravated worldly power. This explanation is presented to all peoples of the earth whether they claim to be attached to scripture or whether they are part of the prevailing secular rupture from God. This Qur'an is an open and public book. Everyone, hence, should know why dedicated Muslims fight and go to war and why dedicated God-deniers and God-offenders go to war. The committed Muslims campaign and engage in combat on a passage to Allah (ﷻ) while God-deniers crusade and do battle on a route to exorbitant and tyrannical (governmental) powers.

In the practical world of today, what would it mean to say that committed Muslims fight on a path to Allah (ﷻ)? In the first instance it means that these committed Muslims are breaking new ground to define, delineate, and proceed on a set course that is independent of the other power structures, which themselves hold to their courses of policies or multiple courses of strategies. The *path* or *course* to Allah (ﷻ) is peculiar to those who bind to Him. This unique course to Allah (ﷻ), though, will have to endure myriad trespassers and aggressors who cannot live with the fact that the committed Muslims will do whatever it takes to walk this course to Allah (ﷻ) throughout their lifetime. This divine course stands out for its moral standards and its ethical principles, as well as its legal autonomy. This independent course of action exemplified by devout and struggling Muslims, by virtue of its nature to extend

mechanisms of social justice to those who have been historically deprived of their benefits, will incense all sorts of power blocs. This clash imposed on committed Muslims on their way to Allah (ﷻ) can only be repulsed with a counter clash, wherein the front lines are composed of “sworn” and duty-bound Muslims.

If and when concerned Muslims begin to chart a course of their own in life — a course inspired by and extracted from the Book of Allah (ﷻ) and modeled on the Sunnah of His Messenger (ﷺ) — they will need to take up arms to protect their immunity from the arbitrary use of authority and abuse of power, which characterizes all the enemies of disciplined and divinely motivated Muslims. In today’s world, there can be no doubt that these enemies are deity deniers who fight for the cause of a coterie of tyrannical powers. The “down-to-earth” Muslims, once they see their independent way, will realize that they stand for an ideological initiative, a political program, an economic enterprise, a financial philosophy, and a practical paradigm that all affirm Allah’s (ﷻ) presence in their inception and execution.

All this does not escape the attention of power elites and corporate interests; these are the members of the *ṭāghūṭī* hierarchy who will fight the Muslims to the finish so as to preserve their polarized status quo, their worldwide military alliances, and their financial cartels. Along this independent course to Allah (ﷻ) the combat-ready Muslims should take notice of the fact that the world is not going to stand by and let them reshape the “conduct of business” to meet the moral standards of the Qur’an and the legal details of the Shari’ah. These combatant Muslims on their way to Allah (ﷻ) are concerned with justice. Justice is their primary motive. Justice has to be the centerpiece of legality around the world. All this has to be done in the name of Allah (ﷻ) by Muslims who are humble enough to stay the course. Justice under other titles — such as capitalism, socialism, racism, etc. — is transient at best and prejudiced most of the time. What this means is that people in power and people with influence will do all they can to subsume justice to serve their interests.

In the Book of Allah (ﷻ) justice is for everyone. On the road to Allah (ﷻ), *fi sabilillah*, justice belongs to humanity. This becomes

the responsibility of those attached to Allah (ﷻ). If Allah (ﷻ) is the deity and divinity, acknowledged as He should be, then He is also the ascendancy and the authority, which the powers that be refuse to acknowledge. That is why those who object to Allah (ﷻ) will take their distrust and doubts all the way to the war zone. They will wage wars, foment crises, and brave battles to defend their power status as well as their entrenched interests, all of which are anchored in injustice and oppression. They are willing to compromise anywhere and anytime except when it comes to this Book of justice. They are even willing to compromise to the extent of allowing a *sharī'ah* in the service of their overall schemes. The case of Saudi Arabia demonstrates this point beyond a shadow of a doubt.

These champions of *tāghūt* also have no qualms with Islamic morality as long as that morality does not venture beyond the personal domain to try to shape the social, the political, the economic, and the legislative public space. Morality, according to the vested interests of the *tāghūt*, should never be concerned with social justice; and if legality based on the Qur'an ever comes into being it should be a legality applied to the poor person and not to the rich person. If Muslims agree to this prescription, they can have all the Islam they want because this selective "pick-and-choose" from the Qur'an skirts the issue of *ḥaqq* and *'adl* (truth and justice) that together characterize Allah's (ﷻ) established line — *fi sabilillāh*.

In the justice-versus-injustice conflict those who are committed to Allah (ﷻ) have Him on their side and nothing else. They have His authority, His ascendancy, and His aid. Facing them in the battlefield are the deniers of Allah's (ﷻ) power, who have almost everything they want: money, military, and unlimited means. As all this comes from quarters inimical to Allah (ﷻ), this is the camp of Satan and the foot soldiers are his rage earners.

In this polarized world of authenticity and legitimacy against disingenuousness and illegitimacy, Allah (ﷻ) orders people who are bound and pledged to Him to take on the forces that disdain and reject Him. It is this orientation that separates *al-ladhīna āmanū* from *al-ladhīna kafarū* (those who affirm Allah's (ﷻ) power from those who contradict it). When these two armies meet at the

front, in most cases those who are on Allah's (ﷻ) side do not possess the military hardware that will give them immediate confidence. And human nature being what it is these overwhelmed Muslims begin to doubt their worthiness. At this critical moment they need some assurance. Allah (ﷻ) knows this; so He says to them, **"...therefore, fight the subordinates of Satan; indeed, Satan's plot is insubstantial."**

The battle-hardened Muslims learn a lesson that initially is hard to learn: that they are destined, in most of their military encounters, to fight in a physically vulnerable position in which they have less military hardware, their numbers are fewer, and they cannot rely on others to come to their rescue if they lose in the theater. From that deficient position the battle-toughened Muslims emerge — if they are true to the principles and objectives Allah (ﷻ) has bound them to — victorious and triumphant. When they look back at the day-to-day operations on the battleground, they realize they did not win by themselves; they needed help, provisions, and reinforcements — and they got all that from Allah (ﷻ). The leap from physical inferiority to psychological superiority is attained through this type of clash where the worldly odds are not in the Muslims' favor. They also learn that Allah (ﷻ) does not come to the aid and assistance of people who are fighting for their "national interest or nationalism," for their "racial supremacy or racism," or for their "world order."⁴⁰¹

Muslims under arms, not Muslims armed with *du'ā'*, have enough knowledge and certitude to realize that it becomes their duty to face off against real enemies who only understand the language of force and power. Governments can be wrong, authorities can be oppressive, and regimes can be aggressive. These types of governments, authorities, and regimes have to be checked, confined, and circumscribed. The facts of life and history as well as the facts of revelation and scripture confirm that these categories of governments will not honor a peaceful effort at change, they will not recognize the power of ideas, and they will not submit to the rationale of scripture. They are, in the majority of cases, armed to the teeth and ready to shoot, blast, and strafe unoffending and guiltless

Muslims whose duty it is to stand for truth, abide by scripture, and die for justice. With these *āyāt* in mind, Muslims ought to have no doubt that real world governments and regimes seek to occupy other peoples' territories, to steal natural resources, to enslave human labor, and to impose their will on others. All their talk about civil liberties, individual freedom, and human rights do not deter them from these policies of occupation and discrimination.

When human and social beings break away from Allah (ﷻ) they feel “free” to pursue their own agenda. That is exactly what we see in the world around us. Terrorist nation-states lunge into the five continents of the world to take control; their apparently unclipsable material power beckons them to do such things. At this level of thinking by “insiders” and “advisers” there is no room for an almighty god. This idea about an almighty god may sound good to children, it may be used to put babies to sleep, and it may even be a good idea for religious simpletons, but it definitely finds no place in the corridors of power. That is why in all the voluminous literature and thumping propaganda that accompanies the forays of imperialists there is no measurable mention of the word and the concept of justice. Man's injustice as exemplified by empires and superpowers will never overtake Allah's (ﷻ) program for the human evolution of justice. One would think that these latter-day superpowers would have learned from their earlier predecessors — but think again. Today's American and European as well as Indian and Oriental superpowers are repeating the ancient mistakes of history. It is this Scripture from Allah (ﷻ) that gives humanity the ability and insight to realize that justice has been moving by increments throughout the passage of time. The trend of the future is the victory of justice and all people who live and die for it.

The trendy thing nowadays is to move away from assertions. And thus Muslims find themselves on the defensive when they are told, “Who are you to say for certain that God is on your side?” or “God is on nobody's side.” The typical Muslim, who has spent a lifetime aloof from his political and social responsibilities and who has been cowed by the relentless pressure to secularize, will agree to the refrain, “Yes, who am I to say that I am with Allah (ﷻ) when I go

to war and that my enemies are with Satan when they go to war?" Muslims adrift from these *āyāt* find themselves in a dense wilderness with no path out. Is not Allah (ﷻ) telling everyone where He stands on the issues; and are not these words clear enough to reveal where the followers of Satan stand on their own issues? What secures success in battle is the groundswell of certainty about Allah's (ﷻ) hand that takes shape among the committed Muslims. If Muslims go to war without this certainty they go exposed; but if they go with it they go protected. Whatever happens in the course of the details of the war is left up to the Will of Allah (ﷻ). A committed Muslim may perish in the bloody clashes or he may live to see the results of a military victory or even a military setback. In the end, what counts is not the military outcome of this fact, it is the psychological beginning of it. This "airtight" Islamic psychology is needed among today's Muslims. Any doubt or second thoughts about this *yaqīn* of Allah's (ﷻ) presence on the side of committed, combat-ready Muslims is tantamount to bullets and shrapnel in the Islamic physical body.

In times past, centuries of Islamic confidence and certainty generated Islamic armies of determination and boldness that made it possible for this Islamic momentum to continue to our very day. When Muslims are bristling with confidence and overflowing with self-assurance they secure for themselves a winning strategy in the war where justice defeats tyranny. They may fail here and there and every once and then in their tactics, but as long as they are the Muslims who are molded by this Qur'an, they will merit the prosperity and successful ending that comes from having to go to war.

"Those who are committed to Allah fight on a path to Allah and those who deny [Allah's power] fight on a path to tyrannical government." All *ṭāghūts* (hyper-power establishments) share a common feature: they are generally tyrannical governments marked by excessive severity and arbitrary behavior. These governments go overboard when it comes to preventing the natural dispersal of truth and justice in society. They have no difficulty institutionalizing aggression, committing crimes, and designing evil. If committed Muslims were to abandon the obligation of fight-

ing, knowing that the God-deniers will never abandon it, the *ṭāghūti* forces of aggressive political behavior and relentless military pursuits will finally prevail, **“Had it not been for Allah enabling man to skirmish with man, corruption would surely overwhelm the earth” (2:251).**

Autocratic governments operate in a way that sustains individuals being satisfied with “personal morality” while the governments themselves destroy any vestiges of social morality. This dangerous process has taken its toll on the masses of the world. As a result of an intoxicating private morality that voids societies of their social and ethical responsibilities, these *ṭāghūts* have systemized iniquity and globalized exploitation. What this state of affairs needs is for Muslims to **“...fight the clients of Satan.”** Governments of exploitation, regimes of injustice, and administrations of tyranny are depicted in these Qur’anic words as the clients of Satan. However, on the side of truth and justice, committed Muslims are the clients of Allah (ﷻ). They are expected to proceed accordingly. How can anyone who is the patron of Allah (ﷻ) be hesitant in taking on the subordinates of Satan? **“Indeed, Satan’s plot is tenuous.”**

The satanic master plan convinces its enlistee, through an elaborate but often times convincing presentation of misinformation, of the “validity” and “legitimacy” of its position. In this maze of contrived pedantry, large numbers of people are conditioned to believe that oppression, evil, and erroneous beliefs are the standards and the values of the time. No justification for “freedom” and “democracy” — buzz words used to peddle *ṭāghūt* in our generation — could be fathomed when the end results are the erosion of the world’s ecosystems and man’s interference in God’s creation, from genes to geo-engineering. Out there is an information system that flashes these “scientific” interferences as “modernity” and “progress.” Information consumers are supposed to believe — and in the absence of scripture many of them do believe — that the future is a better one if humanity goes ahead with genetic engineering, birth control, population control, and deforestation as well as dumping into nature all of unbridled greed’s (capitalism’s) refuse

and garbage. This government supervised trend can only fool thinking people for a relatively short time because natural facts in the form of disasters and upheavals that have the potential to bring down civilizations will rebound at all people, regardless of whether or not they displayed any concern to take corrective measures before it became too late.

It is within the nature of creation that the truth occupies a superior position to falsehood. The enduring conflict between the truth and the lie will inevitably result in improved conditions. Never will the surrender of a people to deceit and deception in the name of “peace” result in better conditions. Therefore, those committed Muslims who are conscious of these two mutually antagonistic positions in life realize they are on Allah’s (ﷻ) side and in a movement toward Him. Their own battles can only be seen in this light. Hence, if they are fighting for Allah (ﷻ) the results of that confrontation will definitely be for the better.

The minions of Satan fight for selfish and worldly purposes; therefore, their mode of fighting is reactionary and revengeful. They seek to plunder the resources of the earth and to rule over its inhabitants. They do this to expand their financial empires and assuage their conquering egos. Their elitist culture generates ill-treatment of populations they perceive to be the lesser. This exploitative system begins to show signs of fraying when racial, sectarian, and class differences begin to appear. Persecution sets in. The oppressed, the unfortunate, and the “underclasses” cry out for justice. Muslims who are tuned in cannot stand by and feel gratified with their personal morality when popular morality screams for justice. It is in this sequence of societal deterioration that Allah (ﷻ) gives directives for action. A fallacious empire thrives when the committed Muslims fail to give direction to people of justice, all of them sitting back and doing nothing. When Muslims go into a social coma the *ṭāghūt* claims society for itself and does what it pleases.

Some weak Muslims may entertain the view that “...we are weak, what can we do?” Such an idea can only be plausible when Muslims fail to become a society, that is, when they are disparate

individuals trying to ingratiate themselves in a personal relationship with their Creator. How is it conceivable for millions of Muslims to be around and yet have no society of their own? At the time of Allah's Messenger (ﷺ), when the Muslims were only in the hundreds, they gained their own Islamic society, otherwise referred to as Madinah. Today, there are hundreds of millions of Muslims but they have no Madinah. The problem is that the Muslims have failed in utilizing these *āyāt* to create a public mind that will gel into a social reality. To take this a step further, Muslims are going to have to go through a psychological and ideological catharsis so that they can realize they need a resolute leadership capable of moving them from their individual Islam to their social Islam. This transition was fulfilled in the time of Allah's Prophet (ﷺ) when he was the leader and authority. To achieve the same results, the Muslims will have to collectively go back to the drawing board and figure out who their leaders are and how together they will move ahead to put these *āyāt* into practice.

In another supportive *āyah* Allah (ﷻ) defines those who are given heavenly permission to fight on earth,

Those whom once We fix firmly [empower] on earth, they standardize the *ṣalāh*, they institutionalize the *zakāh*, and they authorize the self-evident [social] truth while they deconstruct perceptible [social] aberration... (22:41).

As this is supposed to be the case, it means that the hundreds of millions of Muslims who inhabit today's world have abdicated this set of duties, are no longer eager to fulfill this obligation, and have therefore not taken this war into its proper arena. An Islamic war having an ideological foundation authenticated by a governmental course of action is defined as a war that moves the overall effort of social Muslims in the direction of and to Allah (ﷻ): *fī sabillillāh*. This is not to say that Muslims in their hundreds of millions today do not find themselves fighting and warring. In fact, they are riven with war almost endlessly. But these unceasing hostilities in which

the Muslims find themselves are for the most part not on a well-defined course of action leading to Allah (ﷻ).

On a positive note, the Islamic movement in the world today is working itself up through trial and error, through faults and corrections, through ups and downs, and through the difficult struggle for Islamic self-determination to gain a position in which Muslims will once again have their own unique central authority. What is needed more than anything else is an Islamic ideological state that surmounts the problem of nationalism, breaks down the barriers of ethnicism, dissolves the accretions of sectarianism, and draws in the committed Muslims to reclaim their political authority as defined by this Qur'an and as practiced by this Prophet (ﷺ). The absence of this type of Islamic authority is not only stifling the Muslims, but it is also distracting non-Muslims from seeing the whole scope of Islam and how an Islamic government, with justice as its primary concern, can be the government of all people.

Even civilization is at a loss when there is no ideological and political authority that feels its responsibility at the civilizational level, which demands socializing institutions whose overwhelming purpose is the systematization of justice and redress. Nation-states concerned with their own national interest eventually shrivel, thereby exposing their own civilization to ruin and disintegration. Muslims of conscience who are immersed in these *āyāt* cannot endorse or sanction the type of materialist and militant governance prevalent in modern times that is detached from the masses of people and confiscated by the inadequate elites; instead they are required to ratify and establish a government that is defined by *taqwá*, and dispersed and grounded in the masses of people.

The Fear of God Eclipses the Fear of Temporal Power

It is one thing to speak about fighting and going to war, but it is a different animal altogether to actually fight, be injured, or die in the course of a war. The succeeding lesson speaks to this issue,

Are you not aware of those who have been told, “Refrain from [military] action, standardize your *ṣalāh*, and institutionalize your *ḥajj*”? But as soon as they were given combat orders, lo, some of them stand in awe of men as one should stand in awe of Allah — or even in greater awe — and say, “O our Sustainer! Why have you given us combat assignments? If only You had granted us a time lag!” Say, “Brief is the pleasure of this world, whereas the life to come is the best for all who are conscious of Allah [and His power] — since none of you shall be wronged by as much as a shred. Wherever you may be, death will overtake you, even though you may be in high edifices.”

Yet, when a good thing happens to them, some [people] say, “This is from Allah,” but when injury befalls them, they say, “This is from you [O fellow man]!” Say, “All is from Allah.” What, then, is amiss with these people that they are in no wise near to grasping the truth of what they are told?

Whatever fortune comes your way is from Allah; and whatever misfortune happens to you is from yourself. And We have sent you [O Muhammad] as an apostle to all mankind: and none can bear witness [to that] as Allah does (4:77–79).

It is said that ‘Abd al-Raḥmān ibn ‘Awf and some of his companions, while they were still in Makkah, approached Allah’s Prophet (ﷺ) and said, “O Prophet of Allah! When we were *mushriks* we were grandiose and dignified. But when we committed ourselves [to Allah] we feel that we have become low and broken.” The Prophet (ﷺ) replied, “I have been instructed to forgive; do not engage

people in warfare.” Then the months and years passed by and, for reasons identified in the *Sīrah*, the Muslims relocated to Madinah. In Madinah, when fighting became a duty, these types of individuals were not enthusiastic about assuming combat responsibilities. This psychology and attitude was targeted by these heavenly words, **“Are you not alert to those who were told [in Makkah] to refrain from military action and to standardize the *ṣalāh*, and to institutionalize the *ḥajj*...”**⁴⁰²

Another interpretation of this *āyah* places it in the climate of Madinah and a new set of people who were, as it seemed, in a perpetual state of reciprocal hostility — the Aws and the Khazraj.⁴⁰³ According to this interpretation, the *āyah* refers to the catalytic atmosphere before Islam in which these two factions were ready to go to war at the slightest provocation, followed by the more solicitous ambiance in which they were told by Allah (ﷻ) and His Prophet (ﷺ) to put down their arms and get involved in consolidating the Islamic state. Even though they obeyed these instructions, when the heavenly instruction came to resume legitimate warfare, some of them demonstrated a reluctance to do so.

This transformation from fighting illegitimate wars, as was the case in *jāhiliyah*, to fighting legitimate ones, as is the case in Islam, exposed a class of people who had indicated a willingness to fight in the former, but not in the latter. The reluctance to go to war on an order coming from Allah (ﷻ) and His Apostle (ﷺ) may be a constant feature of a society in transition from *jāhiliyah* to Islam. That being the case, the Muslims will have to anticipate those individuals who are indisposed to go to the front line when the time comes. In one sense, these are individuals with an anemic commitment to Allah (ﷻ) and His Messenger (ﷺ).

The *āyah* has more to say about them, **“...some of them fear mortals as they fear Allah — or even more so...”** The simple meaning here is that there was and there always will be, whenever the circumstances are similar, Muslims who are afraid to fight other people even though that means they will disobey Allah (ﷻ) by not fighting His enemies. In people, even though they may outwardly appear to be Muslims, the fear of an earthly enemy as if it is on par

with the fear of Allah (ﷻ) belies an attitude that committed and motivated Muslims cannot count on for decisive action.

Integrating these meanings with the real life of the Prophet (ﷺ) in Madinah demonstrates that these *āyāt* are referring to the *munāfiqs* who were loathe to go to war and who actually withdrew from the Islamic armed forces when they were on their way to Uḥud to fight the Makkan *mushriks*. This *āyah* echoes an earlier generation of people who committed themselves to Allah (ﷻ) during the formative scriptural history of Banū Isrā’īl. Also having to prove their worth, they too were told to fight for the cause and on a path to Allah (ﷻ). The troubling aspect of human psychology in the earlier history of scripture with Banū Isrā’īl, and in the latter history of scripture with the committed Muslims, is the common question, **“And they said, ‘Our Sustainer! Why have you assigned us combat responsibilities?’”** The lesson to the final graduates of scripture — the sincere and struggling Muslims — is that they should not repeat the mistakes of earlier generations by declining to fight when fighting is the only legitimate thing to do. The parallel between cowardly Muslims and pusillanimous people of previous scripture, in the past and in the present, establishes the fact that human nature has not changed. Listen to the ancient attitude that recalls contemporary vacillation about going to war when the order for it comes from Allah (ﷻ),

Are you not conscious of Israeli elites, after the time of Moses, how they responded to a prophet of theirs, “Raise up a king for us, [and] we shall fight in Allah’s cause”? Said he, “Would you, perchance, refrain from fighting if fighting is ordained for you?” They answered, “And why should we not fight in Allah’s cause when we and our children have been driven from our homelands?” Yet, when fighting was assigned to them, they did turn back, save for a few of them; but Allah had full knowledge of the offenders (2:246).

Regardless of the historical or local details that pertain to the psychology this *āyah* addresses, it certainly points to a class of Muslims who are *munāfiqs* or just faint-hearted.

What should be evident by now is that the new attitude of Islam made it impossible to launch wars for revenge, for profit, or for a national interest. Anyone contemplating war on the bases of retaliation, market acquisitions, or nationalistic (and by extension sectarian, racist) priorities has his hands tied by these *āyāt*. Instead the energy and resources that would otherwise have been channeled in the direction of war making, not unlike today, were redirected into building the Islamic civic society. This task was to be accomplished by, firstly, facilitating the permeation of the positive and active meanings of the *ṣalāh* into social and public life; and secondly, by fostering the wealth distribution imperatives of the *zakāh* such that they become the defining feature of Islamic money and finances. These two mainstays of Islam are not meant to be simply “propaganda” or “procedures” because they spring from fervent hearts bound together in a social solidarity that conducts its activities with brotherly cohesion.

If there is any merit to the narrative about ‘Abd al-Raḥmān ibn ‘Awf and his companions above, it is the sense of powerlessness that Muslims will have to endure for a developmental period of time before they reach the stage of social readiness that permits them to carry arms, fight back, and wage war. At a critical point in the social development of a people, there emerges a human realization that cannot tolerate combining the superiority of scripture with the inferiority of the status quo. There may be individuals who are “fed up” with being of lower rank or second class in society. They feel something has to be done and the only thing that can be done to change this anomaly is to fight and go to war. These fermenting feelings inside a growing Islamic society may cause some people to be eager to turn the page and take on the enemy by means of war, but this may cause others to be scared of doing such a thing. This does not mean, though, that Muslims in an Islamic society who are aspiring to do the Will of Allah (ﷻ) on earth will be “trigger-happy” Muslims, or “terrorist” Muslims. On the con-

trary, another *āyah* in the Qur'an describes the social psychology of Muslims when they realize that fighting is the necessary thing to do, **“Fighting has been assigned to you [the Muslims] although you are averse to it; but you may be averse to something which is for your own good...” (2:216).**

What should also be noted here is that the war performance of the early Muslims experienced a qualitative shift; before the Qur'an and Muhammad (ﷺ) their battles were feuds, skirmishes, and vendettas. They fought for purposes of retaliation, revenge, and one-upmanship. After the Prophet (ﷺ) and the Qur'an, however, they were a fighting force to be reckoned with, they began to show military skills, and they were no longer reactionaries and savages.

Still, despite the rising confidence that comes with victory in battle, what needs to be underscored here is that even within the most advanced Islamic societies, there will be individuals who do not want to fight and who will not fight. Some of them are cowards, others are *munāfiqs* whose political loyalties are misplaced, and yet others are looking for gains and profits to be had by avoiding certain death in war. All of these features are certainly at loggerheads with *īmān*. The simple fact of the matter is that some people do not want to die — even for Allah (ﷻ). They are gripped by a fear of worldly powers, which means that the fear of Allah's (ﷻ) power is minuscule in their minds and hearts. How people factor into their lives the transient powers of governments by refusing to go to Allah (ﷻ) via His assigned military duty is a real problem today. The vast majority of real people in our world are scared stiff of worldly powers. No proof of this phenomenon is more cogent than the nation-state governments that litter the Islamic half of the terrestrial globe. The authorities there are cowed and bullied by man-made militaries and earthly arsenals. They are so timid and fearful that these words in the Qur'an do not penetrate their minds. They cannot hear Allah's (ﷻ) words, **“Do not fear them [these so-called superpowers]; fear Me if you are truly committed [to My power]” (3:175).**

Human nature has a love for life and an affinity for security. This human disposition slights any suggestion that God, scripture, and the prophets have anything to do with wars and warfare. Even

if they are brought to their senses they may grudgingly accept the fact that sometimes hostilities may only be thwarted by the use of force, but even then they want this call to arms to be postponed or deferred, **“They said, ‘Our Lord! Why have you assigned us combat duties; would You not put off this [assignment] for a time?’”** This *āyah* could also mean, “O Lord! But delay our death until we expire of natural causes,” or, “O Lord! Put off this death [through war] and have it come in its due time when we are to pass on.”⁴⁰⁴

Other interpretations of **“Our Sustainer... if only You would defer us for some time...”** suggest that the Muslims, who are now aware of their having to go to war against their enemies, start playing for time by saying they need enough time to reach a parity of power with these implacable foes. They may argue that they need to prepare themselves, they need to procure arms, they need to train their troops, they need to develop their military plans, and they need more time for military research and development, etc. This time and respite for which they are appealing could be open-ended. The bottom line is that these types of “low-lives” do not want to go to war and they will improvise a range of excuses and rationales to push back the time of reckoning with the enemy. It may be for this reason that the response in the following Qur’anic words gets at the root of their mental attitude, **“The pleasure of [worldly] life is petty.”** Therefore, the outlook of these war dodgers is the leisure and entertainment of living. The reason they do not want to fight is because of their fear of dying. They cannot feel assured that the life approaching is infinitely better than the life departing, **“The final life is better for those who are on guard concerning Allah [and His power].”**

The Decision to Go to War is Not Personal or Impetuous

The Islamic movement in the early days in Madinah had elements who displayed a public zeal for military training and endeavors. Some of them may have been from Makkah and others may have been indigenous to Madinah. The Makkan enthusiasts may have been humiliated as an underclass during the 13 years of the Prophet's (ﷺ) mission there. They lived with persecution, torture, alienation, and tyranny. They felt that they needed to fight back to regain their dignity and to live on par with the other people around them. It can also be understood that because the Muhājirūn from Makkah were dislocated, dispossessed, and denied their homeland rights, they may have exhibited a greater desire to go to war than the Anṣār of Madinah. The surprising reaction here is that once they were commissioned to fight by these āyāt from on high, some of these zealots refused to oblige,

Take notice of those who were told to withhold fighting and to [build a civil society] by standardizing the *ṣalāh* and by institutionalizing the *zakāh*. Then when they were accredited to fight [it turns out] a portion of them are apprehensive and anxious of [vulnerable] humans even more so than of Allah. They said, “Our Lord! Why have you charged us with the task of fighting? If only You would defer us for a brief time!” Say [to them], “The leisure time of this world is short and the final world is better for those who are on guard [concerning Allah’s power]; and you will not be wronged by a whit. Wherever you may be death will arrive; even if you are in highrises.”

And if they are fortunate they say this is from Allah; and if they are unfortunate they say this is from you [O Muhammad]. Say [to them], “Everything comes from Allah.” Why do such people squirm and strain to understand such meanings? Whatever prosperity comes your way it is from Allah; and whatever calamity comes your way it is from yourself; and We have

sent you to people as a messenger. Allah is the best to testify to this fact. Whoever obeys the Apostle it is as if he obeys Allah; and whoever parts [from the Apostle] then you [O Muhammad] should know that We have not sent you to be their lookout man.

And they say, “Obedience.” But when they leave they conceal what is contrary to that which they had expressed; and Allah registers what they concoct. Therefore, stay clear of them, and place your trust in Allah who is the most Trustworthy. Do they not experience [and endorse] the Qur’an? Had it originated from anyone other than Allah they would have found [in it] plenty of discrepancies.

And if they are privy to matters of security or threats they go public with it. And if they were to refer it to the Apostle and those who are in authority [over them], then those with sensitive information would know what decisions to make. Had it not been for Allah’s abundance and grace you would have gone on following Satan, except for a few (4:77–83).

Earlier in this section of the *sūrah* the words of Allah (ﷻ) pinpointed a social class that drags its feet when responding to duties of a higher responsibility, “**And there are some of you who are slow to respond**” (4:72). All in all, it appears that once again Allah (ﷻ) is enumerating the characteristics of the *munāfiqs*, so as to show the Muslims how to remove their disguise. The rest of the Muslims are advised to be wary of these *munāfiqs* by extending words of caution to each other, and by providing background information on them.

The moniker *fifth columnists* — a popular expression dating back in Western affairs to the early days of WWII — refers to enemy sympathizers who might provide active help to an invader.⁴⁰⁵ In Islamic history this description is applicable as it can be extended all the way back to an evolving Arabia where Islam and *kufir* were on opposing sides of a raging war. Inside the Islamic soci-

ety in Madinah, there were dual-loyalists who flashed their “card-carrying” Islamic identity to their fellow citizens while in reality their empathy and inclination lay with the camp of *kufr* and the military of the *mushriks*. Within contemporary Muslim society, this social trait, which is a function of Satan, has to be identified and dealt with accordingly.

What, then, should be said about the cowardly Muslims who do not want to give their lives on a course to Allah (ﷻ) on the one hand, but do not necessarily owe their allegiance to the captains of *kufr* on the other hand? Spineless and gutless Muslims do exist. Just by being a “Muslim,” a person does not automatically become courageous and fearless. The commitment component of man’s relationship with Allah (ﷻ) — *īmān* — should in most cases eliminate any hesitation or vacillation about going to the battlefield. And, *al-ḥamdu lillāh*, most Muslims have the quality of commitment without second thoughts to move through the life-and-death challenge at the war front and become either victorious or martyrs. But in reality there are some “Muslims” who are simply “chickens” and “crybabies.” They live among us, they interact with us, they pray among us, and they socialize with us. It is the military obligation that filters them out and exposes their true character.

Sūrah al-Nisā’ was revealed in Madinah. The civic character of *ṣalāh* as well as the social security character of *zakāh* became features of an Islamic social order now in possession of power in Madinah. In the first 18 months or so in Madinah, the Qur’an and the Islamic executive authority of the Prophet (ﷺ) placed much emphasis on the building of a civil society; and it is probably for this reason that these *āyāt* and others, which emphasize *iqāmah al-ṣalāh* and *itā’ al-zakāh*, appear at this juncture. Thus, it is in the prescribed sequence of things to concentrate on these aspects of life before embarking on military campaigns and related activities.

As the Muslims begin to expand their thoughts about these *āyāt*, they should realize they are entering into affairs that are pertinent to the security of society and its defense. Similarly, as the Muslims begin to come to terms with their social, governmental, and martial responsibilities, their ranks are classified according to

the level of their commitment. There are those at the top who show a willingness to sacrifice life and limb for Allah (ﷻ), while at the bottom are those who display an unwillingness to do so under the pretext that “they need more time to better prepare for war” or that Allah (ﷻ) should defer their death to natural causes instead of the “violent” death that results from an “exchange of fire.”

Rank-and-file people who object to going to war for various reasons, not just cowardice, may include those who call themselves *conscientious objectors*. Conscientious objection, a concept not uncharacteristically coming out of imperial societies that wage wars of occupation, is a refusal to accept a particular policy, plan, or military course of action, because to do so, according to this logic, would go against one’s conscience. It is often invoked by pacifists or others objecting to military service, though there are nation-states that do not always recognize conscientious objection as a citizen’s “right.” Why conscientious objection exists in today’s world cannot be too hard to understand when aggression and exploitation, coming out of secular ideologies and considerations of *kufri*, define most of the wars that are being waged on all the continents of the world. This streak of human behavior may be implicit in the statement of “Muslim pacifists” who inquired, **“Our Lord! Why have you assigned to us battle responsibilities?”**

On the other end of this social fermentation are “Muslims” who are burning to go out and fight. They see no other way out of oppression and dictatorship. The social arena is closed, access to public discussion is denied, and “plurality” and “democracy” are empty words that are intended to fool public opinion, and in the case of committed Muslims, a ruse to abort Islamic self-determination. This excitement and fervor may be just that: bravado and bluster. The Islamic experience of that pioneering Sirāḥ generation proved this to be the case among some Muslims. That is, when the time arrived and the circumstances were favorable for the Muslims to go up one rung on their social responsibility ladder, these very same fervent proponents of war displayed their true colors: they were cowards.

In times of sustained struggle there are individuals who can no longer take the social, economic, and psychological pressure. They

came to Allah's Prophet (ﷺ) telling him that they want to fight, and that they want to go to war to break out of the social strain and psychological stress. They were itching for permission to unsheathe their swords and draw their daggers. This unrequited militancy has to be identified and understood as a stage in the socio-psychological development of an Islamic state in the making. But, nonetheless, such a critical step as "declaring war" cannot be decided by the bottled-up emotions or the pent-up feelings of enthusiastic activists and burning militants. Allah's Prophet (ﷺ) had to wait until the critical mass of Muslims began to assume the social responsibilities that would qualify them for going to war, first and foremost of which was the assumption of authority and the dispensation of justice from the seats of power along the definition of *taqwá*.

And when [that time came] and combat duties were authorized a contingent [of these zealots] were afraid of mortals as they were afraid of Allah, or even more. And they said, "Our Lord! Why have you commissioned us to fight? If only You would defer us to a time in the near future!" (4:77).

These individuals may qualify for a general inclusion among the committed Muslims. They seem to be fervent in their plea to Allah (ﷻ). This fine line between verbal requests and practical action, both expressed by "*mu'mins*," should be given the benefit of the doubt until proven otherwise. Committed Muslims need to realize that the decision to go to war is neither spontaneous, nor personal. It is made when an Islamic social order has reached the pinnacles of power, spread its roots of conviction, and stands ready to take the necessary steps to move beyond its locality to bring justice to the larger human condition on earth. When the Muslims in Madinah first went to war they had fulfilled these requirements. And as the events would have it, they were on their way to seek redress from the *mushriks* of Makkah when Badr shaped up as the first major confrontation between an Islamic state and the state of *kufir*.

Why the Muslims Did Not Fight During the Makkan Period

At this point, it would be instructive to explore why the Muslims in Makkah were restrained from armed conflict. Why were they prevented from fighting their oppressors when they were obviously harassed, tormented, and some of them even killed? Would not these oppressed Muslims have enough justification for fighting back when they were the victims of mistreatment and suppression? To begin to reach a satisfying answer — an answer that could shed some light on the world of today's hostilities against Muslims — will require some extra thought in the context of these *āyāt*. One aspect of the answer may center around the Arabian newcomers to Islam, who had to take control of their impulses. They had to discipline themselves to not get involved in blood feuds and acts of revenge, which were the norm prior to the self-control that came with Islam. This period in Makkah, which lasted for 13 years, may have been intended to also move the simple nomad from a primitive society to a society that had little to do with the *jāhili* tendencies of its surroundings. When new individuals are born, that is, individuals who depart from the norms and the value system of their ancestors, new societies are born. And when new societies are born (bringing forth a new value system) they do not act like their predecessors, who generally become their enemies. Thus, the Muslims in Makkah were expected to break new ground in defining when and where to take issue with the *mushriks* of Makkah.

Another aspect of refraining from acts of war in Makkah during those formative 13 years may have been to shape public opinion with the view that the Muslims will continue to endure all types of pressure and opt for a non-belligerent relationship with their adversaries so that, at the end of the day, when they would have had to go to war they would have done so after exhausting all interpersonal and cross-cultural communication. If this fact is understood in its context no one in the world today would be accusing the Muslims of being “terrorists” or Islam of being a vengeful religion. Islam and the Qur'an do not endorse a pacifist worldview that makes it impossible to change the status quo; nor does Islam and the Qur'an teach a nihilist or insurgent worldview that preempts and obstructs the

opportunity for dialogue and understanding. Nihilism and pacifism are human behavioral extremes resulting from man's reaction to his own excesses and abuse of power.

Another reason for moving cautiously and firmly on the issue of declaring war inside of Makkah is that, in the formative years there, the Muslims were the biological brothers and sisters of *kāfirs*. To impose an ideological dogmatism that declares war on its enemies at a premature time would have been tantamount to the Muslims virtually declaring war on their own blood and families before Islam and the Qur'an had time to take their natural course in society. The entire prophetic experience from Makkah to Madinah is a blueprint for establishing an Islamic society at any point in time. Thus the Muslims are required to nurture the social growth of Islam in preference to personal grudges and the desire to fight back — even though an argument could be made for a limited and untimely declaration of war.

The time that goes into constructing an Islamic social reality before a declaration of war on the *kāfirs* will eventually result in quality people adhering to the divine order. It would be interesting to grade the sincerity of the first Muslims to Allah (ﷻ) and His Prophet (ﷺ) based upon how early or how late they became Muslims, during the Makkah period and even beyond it until the conclusion of the Prophet's (ﷺ) 23-year mission.

A prolonged period of oppression in Makkah caused the “soft side” of that society to begin to sympathize with the Muslim victims. Two examples come to mind in this regard. The first was Ibn al-Daghnaḥ who was resentful to see a man of the stature of Abū Bakr forced to leave Makkah. This virtual expulsion of Abū Bakr from Makkah was considered to be an ignominious embarrassment for Makkan society. Another expression of how people in Makkah felt as they mistreated and abused the Muslims was when they decided to tear down the “state of siege” that was imposed on Banū Hāshim in the chasm of Abū Ṭālib outside of Makkah. In that beleaguered state, the Muslims were barely existing on the brink of starvation; and according to some historians, these economic sanctions were responsible for depreciating the health, and ultimately

leading to the deaths, of the Prophet's (ﷺ) beloved wife, Khadijah, and the uncle who had offered him protection, Abū Ṭālib. This social factor of affinity for their brethren and remorse for persecuting their neighbors was definitely there; had the Makkans been indifferent to the Muslim victims, this consideration may not have factored into the Muslims' power and capacity to tolerate unfavorable and harsh conditions.

A further explanation for the Muslims' tolerating atrocious and deplorable conditions was the fact that they were few in number. When their own numbers were a hundred or so inside of Makkah, they had little chance of coming out alive in a war against tens of thousands of *mushriks* in and around Makkah. Any calculation of a war before the full breadth of Islam could be communicated to all the people around would have ended with the virtual, if not practical, annihilation of Muslims from Makkah and Arabia.

For all practical purposes, there may not have existed any urgent need to wage a war against Makkah at that delicate time when the mission of Islam was still in its formative years. It was enough in those circumstances to communicate, publicize, and discuss the meanings of the Qur'an and Islam. The Prophet's (ﷺ) well-known character and disposition along with the relative protection offered to him by his tribe were enough to save him from any deadly aggression. With all its nomadic features, the preemptory tribal imperative in Arabia for a tribe to honor the protection of one of its own, right or wrong, coupled with the fact that the Arabs were historically known to honor their oaths, was culturally and politically bound to offer Muhammad (ﷺ) security; and the onus of that security fell on his own tribe, Banū Hāshim. That meant he had the relative freedom to express himself, to explain scripture, to meet with people, to go to the Ka'bah, and to approach pilgrims when they came to the Holy Sanctuary (al-Bayt al-Ḥarām).

Historical accounts of the day do not register any laws or customs that would have restricted Muhammad (ﷺ) from transmitting his thoughts and expressing his ideas about the Qur'an and Islam. He had access to the Ka'bah itself and while there, he did engage people in an "ideological" discussion about their philosophy of life

and the scripture that had come to him from Allah (ﷻ). He could also go there without seeking permission from Quraysh and the *mushriks*; he had the freedom to go to al-Ṣafā and address public gatherings.⁴⁰⁶ Imagine what would happen nowadays if enlightened and ideological Muslims were to reenact the clarifying and illuminating words of Allah's Prophet (ﷺ) at these very places. Such behavior would probably precipitate the Saudi royals to call in their "security" forces to promptly arrest the "offending" Muslim for doing just what Allah's Prophet (ﷺ) did. They may throw this Sunnah-abiding person in prison, or worst yet, even kill him. In comparing the Quraysh with the Saudis, the former had a higher standard of freedom and tolerance. Muhammad (ﷺ) was free to express his Qur'an and his Sunnah and no one was telling him that he needs a visa to come to the House of Allah (ﷻ) and then dwell on the meanings of the Qur'an and Sunnah.

The actual, but diminishing, security the Prophet (ﷺ) enjoyed in Makkah extended into what today would be called "agitation." Even when he was told to stop denigrating their gods he did not stop. When they pleaded with him to refrain from belittling their traditions and customs as well as their culture he refused to do so. They even went as far as negotiating with him to concede to some of their established order so that they may concede to some of his ideology, but he still refused. In this non-combatant atmosphere there was a frank exchange of points of view between the Muslims and the *kāfirs*. This freedom the Prophet (ﷺ) himself had was, in an incremental sense, enough for him to pursue his mission without instigating a hasty war.

But the Prophet's (ﷺ) indefatigability and intrepidity in the service of his divine mission coupled with the transformation of his soft (moral) power in Makkah to the hard (military) power in Madinah inevitably led the opposing social forces to one day cross swords. For the Makkah *mushriks*, who would rather die before giving up on their *kufr* status quo and who began to imagine their future in its twilight, war became the only recourse. And to this end, Allah (ﷻ) counseled the Muslims to be ready and to recognize those of failing commitment quality in their ranks,

When fighting was decreed [by Allah] a group of them behaved with the fear of mortals overriding their fear of Allah. They said, “Our Lord! Why have you authorized us to fight? If only You would hold over this [military] duty!” (4:77).

As would be expected, the presence of these chicken-hearted and yellow-bellied individuals in their midst made the rest of the struggling Muslims restive and uneasy. The majority of the committed Muslims were ready to sacrifice their lives but this minority of recreant Muslims carrying treacherous tendencies put the whole army ill at ease. Some of the more sensitive and astute Muslims may have regarded these craven *munāfiqs* as enemy agents inside their own borders.

There Is No Organic Relationship between War and Death

What counts in this context is enthusiasm to fight when the order is given, not enthusiasm before the order goes out, as this amounts to nothing more than bragging and a swaggering show of courage. As is the case with this Book of depth, the response to this weak-willed attitude came immediately after diagnosing the problem,

Say [O Muhammad to these pusillanimous and poor-spirited Muslims], “The excitement of this world is trivial and the final life is better for those who guard [against Allah’s power], and you will not be wronged in the least. Wherever you happen to be death shall [one day] overtake you — even if you were in skyscrapers” (4:77–78).

The reason now appears: these faint-hearted, cowering Muslims are so in love with life that they fear death. They want to hold on to life any way they can. The last thing they want to think about is dying somewhere out there at the war front and, in all likelihood, a violent and bloody death. This scares the daylight out of

them. They plead with Allah (ﷻ) to grant them more time on earth so that they may enjoy its fun and merriment. The words of Allah (ﷻ) penetrate this psychology and go to the root of the problem. The healing words in this therapeutic Book explain the reality of life and death, **“Say, ‘The playfulness of this immediate life is small-time...’”** This is to say that the whole lifespan with all its decades and years is a nickel-and-dime project. How can one be so obsessed with the remaining few days or fewer years in life when the whole span of life is trivial? What possible ecstasy and nirvana is to be had in the passing moments of life on earth, **“... while the final life is preferable for those who avoid [Allah’s impending power]”?**

Life to some people is the quality of animation, of living — the opposite of death and loss of being. In the contemporary secular world around us, where biblical interpretation still has a strong foothold, the common understanding is that God creates life, and that the life of each person is God’s gift. In the Old Testament (Genesis, 2:7) God is said to breathe life into people, and the Psalms praise God as the preserver of life (Psalms, 66). The ancient Hebrews thought of a long life as a reward for living according to God’s commands and saw Yahweh’s blessing in the attainment of old age. However, the Wisdom literature was more pessimistic and spoke of the shortness of life (Job, 7:6; 9:25).

Above all, the Hebrews, along with the rest of the ancient world, identified the animating principle of life with blood. According to the Books of Deuteronomy (12:23) and Leviticus (17:11), life is in the blood. Because of this belief, blood was splashed upon the altar during sacrifices and also sprinkled on the worshippers. Blood was shed in making (or “cutting”) a covenant by sacrificing animals and also in ritual circumcision. The need to drain all blood from meat slaughtered for food, according to their dietary laws, also derived from this ancient belief.

In the New Testament, as it has been selectively doctored throughout the ages, life has been cited both in the physical and the spiritual sense, with major emphasis, in the writings of John the Evangelist, placed on life in communion with God (John, 1:4; 14:6;

20:31). Jesus (ﷺ) is said to be *life*; physical existence apart from faith in Jesus (ﷺ) as the Christ is called *death* or *darkness*. Sometimes, life may be interpreted as *eternal life*. This eternal life is not something the believer enters into only at death, rather it begins now, in this world, when one is born anew through faith in Jesus Christ. In church-defined Christianity, Jesus (ﷺ) is said to have declared, “I am... the truth, and the life” (John, 4:16), and John the Evangelist proclaims that the faithful move from death into life (John, 5:24). Life, then, for St. John, and also for St. Paul (Romans, 8:6), is more than animation, movement, and consciousness; in fact, life is to be filled with the power of God’s endless life, which flows into the redeemed from the risen, living savior.

These are some of the ideas about life and death that have an impact on the way ordinary people perceive these issues today. So when an Islamic movement begins to reconfigure the world, it will inevitably run into this mindset and then have to set the record straight, for war — after all — is a life-and-death issue. In doing just that the inspiration comes from the eternal and factual meanings disclosed here in this final Scripture. To begin with, life as man lives it on earth is not the end-all or his final destination. Worldly life is just a stage or a phase that is followed by the afterlife or the eternal life. If someone is looking for fun, pleasure, and fulfillment he should be looking forward to the life that ensues after death closes out his limited, sensual, worldly life. The concluding life that commences, in a sense, on the Day of Judgment is more enhanced and more desirable than the one people are in for a very short time here and now — but only for those who have *taqwá*. In this context the wretched cowards are reminded of Allah’s (ﷻ) power and how they should stand in awe of Him, fearing no other power, however much it may project its might. All these otherworldly powers are in the end human, mortal, and earthly. It is only Allah (ﷻ) who is all-powerful and almighty. Why, then, should any Muslim who is committed to Allah (ﷻ) fear androids and humanoids? Committed Muslims whose hearts quiver when they recall Allah’s (ﷻ) power are not going to kowtow and submit to temporal and material powers, or any combination thereof.

Allah (ﷻ) then says, **“And you will not be oppressed an iota’s worth. Whoever falls at the battlefront will rise in the last life. And there he will have bliss and pleasure forever.”** But still, with all this clarification, there will be some individuals and groups who cling to the immediate gratification of this life on earth. The commitment to Allah (ﷻ) has not seeped into their hearts and rearranged their minds. They need to listen closely to Allah’s (ﷻ) indisputable words, **“Wherever you may be, death will [someday] catch up with you, even if you were in towering citadels.”** Therefore, those who lack courage are not going to be able to avoid or delay death once it arrives.

In the broader Islamic understanding of life and death, death is inevitable after the decreed lifespan of a person is over. Technically speaking war and peace have no direct relevance on when a particular person dies. Also danger and security have no direct bearing on whether a person dies or lives. A person may be in a war theater and survive, whereas another person can be in a fortified bunker and still die. In this all-embracing understanding of life and death, insofar as the longevity of life is concerned, it does not matter whether or not a person goes to war. Fighting will not expedite a particular person’s moment of death. Likewise, going to a very serene and secure area is not going to defer death. Therefore, if a committed Muslim decides to go to war he goes to war without any fear of dying prematurely. Fighting a war is one issue and dying is another. There is no organic relationship between the two.

The relationship between a person’s death and his lapsed time on earth is what is pertinent here. Once that interval or duration of time is up, the person will expire. There is a time span foreordained by Allah (ﷻ) for every person to live; when the person reaches the end of that time interval he will die. There is no other way to explain the dynamic that brings a person to the end of his life. Persons or people who want to put off combat duty because they think they are putting off death have a misconception of what and how death sets in. Once this correction has been made in the minds of such people and they begin to understand that death has been pre-calculated by Allah (ﷻ) for each person, then they will

not fear other people because they have “overwhelming forces,” “advanced militaries,” or “weapons of mass destruction.” It is the misconception of both life and death that generates all this unnecessary fear and the cowardice that goes with it.

Saying this does not mean that Muslims should become fatalistic, believing they have no power to influence their destiny. Not at all. Muslims are required to equip themselves with anything and everything they need to perform the best they can in war and in peace. In the war context Muslims are duty-bound to be cautious and vigilant; even when Muslims are in the midst of war they are ordered to perform *ṣalāh al-khawf* (alarm and apprehension prayers). In other parts of the Qur’an committed Muslims are instructed to procure and muster all they can for purposes of performing their best at war. This though constitutes a separate issue from the issue of dying when a person’s life comes to its timely end. Both these ideas need to be corrected, especially as man now lives in a materialistic and sensual world that erroneously has most of its information geared toward espousing a direct relationship between going to war and dying.

A non-Islamic way of life fosters a passionate love for worldly life. This is apparent in the materialistic, secular, and anti-scriptural world around. In its “hold-on-to-life” manner, no one wants to die. Sometimes this sounds reasonable as there is no certainty in a person’s heart that if he were to die, he will go on to God. It is this lack of certitude that makes people stick to life at any cost. But in an Islamic psychology the established and ascertained fact is that death is “the next thing that could happen.” Death is foreseeable. No one can avert the existence and the occurrence of death. The people who are fashioned by this Qur’an know that every day they live they are that much closer to death. There is no location, no position, and no status that will exempt human beings from dying. The angel of death is not restricted by barriers, delayed by distractions, or fooled by genes. The fact that death is inevitable is established repeatedly in the Qur’anic text,

Every living human shall experience death... (3:185).

And [remind those who deny you, O Prophet, that]
 We have not decreed eternity for anyone before you;
 but do they, perchance, hope that although you must
 die, they will live forever? (21:34).

Everything on it [earth] shall perish (55:26).

Once this reality becomes a conviction in people's hearts and once it is part of the public mind, then when the time comes to go to war there should be no significant objection to jihad as a cause of death. Whether any living member of the human family is involved in a struggle that takes him to the battlefield or whether he is idle, sitting at home, and doing nothing, death will be pronounced when his lifetime has run out. One of the earlier military commanders, Khālīd ibn al-Walīd, on his deathbed had this to say, "I have been to so many battles [that] every organ in my body carries a scar from these wars; and here I am dying on my mattress. Perish the cowards."⁴⁰⁷

To put it crudely, doctors do not provide life and warriors do not pronounce death. A person can have all the care and attention in the world but when his life runs out, he will die; at the same time, he can be surrounded by blows of death, weapons of mass devastation, and all the other reasons to be dead, but if his time has not run out, he will not die.

What God Wills and What Man Does Are Not Disconnected

The *munāfiqs* or death-dodgers display, according to these *āyāt*, a telltale characteristic. If they are lucky and acquire some benefits from a war, or if they are part of a profitable commercial or agriculture venture, or the like, they say that it is from Allah (ﷻ), from His generosity and magnanimity. No one had anything to do with this fortune. But if these same people experience a military defeat, a business loss, a below-average produce season, or the loss of kin, they say, "This happened because of you, O Muhammad! See what happens when we follow you! Your religion has brought us bad

luck and hard times!” This “Arabian-Islamic” comment is reminiscent of the Pharaoh’s society and how it had its effects on the followers of Moses (ﷺ),

But whenever good fortune came their way they would say, “This is [but] our due”; and whenever affliction befell them, they would blame their evil fortune on Moses and those who followed him. Oh, verily, their [evil] fortune had been decreed by Allah, but most of them knew it not (7:131).

This brinkmanship religiosity is to be found in society; its existence cannot be denied. It cannot be ignored either. Another *āyah* identifies the same, **“And there is, too, among men many a one who complies with Allah on the borderline [of faith]...” (22:11).**

This mental disposition is peculiar to the Yahūd and the *munāfiqs* — a class in Madinah who were Muslims on the outside and *kāfirs* on the inside. Their internal dislike for Islam made them attribute every mishap in life to Muhammad (ﷺ) and his ideological course. They were always skeptical of Muhammad (ﷺ) and his plans. Their frame of mind could only admit the possibility that the hardship associated with following and obeying Muhammad (ﷺ) occurred because they relinquished their old religion and became Muslims.

Allah (ﷻ) responded by refuting this argument. He said that everything in life comes through His medium and matrix. All features of life, good and bad, are available through the agency of divinity. Everyone partakes in prosperity and adversity — the Muslim and the non-Muslim, the aggressive and the passive. Under the auspices of Allah’s (ﷻ) social law, success and failure unfold in an individual’s life as well as in a society’s life. When working on the advancement of society a few individuals who are required to sacrifice cannot have it both ways: they want their society to gain but they themselves do not want to lose. When the ego is ascendant the capacity to reason falters. This is what happened to the *munāfiqs* and the Yahūd.

Allah (ﷻ) then turns to Muhammad (ﷺ) and to every human being in his mold, **“Whatever good fortune comes your way it is from Allah”** — His mercy, compassion, and involvement, all as an incentive to keep moving in His direction. **“And whatever hardship comes your way it is from your own self”** — the results of your own labor and work have caught up with you; somewhere along the way you have breached Allah’s (ﷻ) order, law, or standard. An echo of this meaning can be found in another domain in the Qur’an, **“Now whatever calamity may befall you will be an outcome of what your own hands have wrought, although He pardons much...”** (42:30).

This whole issue may continue to be clouded by the personal preferences of selfish individuals who are more attached to their sensual delights than to sharing their thoughts and feelings with Allah (ﷻ). Suffice it to say that Allah (ﷻ) bears witness to this reality, and to those who are committed to Him by doing His will, even if that takes them to the battleground after they overcome their dislike for war and after they bypass the *munāfiqs* who are opposed to war.

The committed Muslims, who are the human composition of this Qur’an, understand that everything is bound to happen on Allah’s (ﷻ) “watch.” He created all, organized all, calibrated all, and dispensed all within proportions and degrees, even as man either stands for or tries to strike down His will. Man’s combined intention and effort reciprocate action and reaction in this larger reality. Eventually whatever affluence or affliction comes his way is due to this social dynamic that interacts with Allah’s (ﷻ) eventually overpowering will. There is no contradiction between the two statements, **“Whatever affliction comes your way is due to your own self,”** and **“Everything comes from Allah.”** In the first, the “micro-will” is what is at work when things happen in a “wrong” way as human beings fail to abide by Allah’s (ﷻ) moral standards and His practical laws. When man breaks one of His social laws, he suffers the consequences, and the consequences are bitter because of what he himself did. In the second, everything comes from Allah (ﷻ) in the macro sense. There is nothing that man gains or fails

to win except that it has originated from Allah (ﷻ). It is His authority in the realm of creation that has provided man with whatever he obtains, possesses, and solicits, or has deprived him of whatever he ceases to have.

Islam's View of the Doctrine of Predestination

In the context of the generation around Allah's Messenger (ﷺ), the *munāfiqs'* doubting and detracting attitude had a corrosive effect on the allegiance to the leadership of the Prophet (ﷺ). The harsh reality of the many enemies surrounding the humble Islamic State in Madinah could not tolerate individuals deserting the military at critical times. Furthermore, public confidence within Madinah was compromised when questions about the wisdom of going to war arose, challenging the decision that was made by none other than Allah's Prophet (ﷺ) himself.

In the context of our time this whole issue of entangling the Will of Allah (ﷻ) with the will of man could take on the argument of *predestination*. And as this will be the case in many circumstances, the committed Muslims, who will have to be cognizant of the *nifāq* on the inside as well as its rationalizing arguments, will have to dig up this area and become well-versed in how to respond with conviction and confidence.

Predestination in the public mind of the modern world is the doctrine that God, from the beginning, has determined the ultimate destiny of every human being: some are destined for salvation and eternal life, others are not. In the Western secular mind, those who are predestined to salvation are said to be *elected* by God, that is to say, *chosen*. Most theologians have preferred to be reticent about those who are not predestined to salvation, the non-elect, and so the words *predestination* and *election* are often synonymous. But a few theologians have taught a doctrine of "double" predestination, holding that God not only predestines some — the elect — to salvation but actively predestines others to damnation or perdition — the reprobate. Here a third term has been introduced: *reprobation*, the act of rejecting some persons from the possibility of

salvation and of assigning them to eternal damnation. On this reading of the doctrine, *predestination* and *election* are synonymous, but *predestination* is then understood as a generic term that refers to the fixing of human destinies by God, and within this generic term are two possibilities: the affirmative possibility of election and the negative one of reprobation.

In all of the above meandering of the human mind to reach some sort of conclusion, the operative word is *salvation*. In the primarily Christian context, salvation is church-defined as believing in Jesus, the deity. There is no “labor-intensive” or “lifelong” effort that goes into the formulation of a theory about man’s will and God’s will.

Be that as it may, the motivation behind the doctrine is a desire to uphold the glory and sovereignty of God. Sinful human beings are unable to achieve their own salvation. All salvation depends on the initiative of God. God’s grace alone can save human beings from their sins, and that grace is freely given. So salvation does not depend on human efforts or human merits (unlike the Islamic understanding of scripture), but entirely on whether God has elected a person to be the recipient of saving grace. In a secular Western world derived from a church interpretation of what was left of scripture, this teaching can be seen as an extension of the doctrine of providence. God has set certain goals for the creation and exercises over the course of events the controls that will bring these goals to fruition.

Evidence for the doctrine of predestination exists in the Old Testament. Abraham (ﷺ) is called or “elected” to a special destiny, and to be the father of a people. In the subsequent generations, one person is elected and another, if not positively rejected, at least set aside: Isaac is preferred before Ishmael, Jacob before Esau. The nation of Israel becomes God’s elect or chosen people, over and against the gentile races. Within Israel, particular individuals are elected to special vocations: David is chosen and anointed to be king, and Jeremiah is conscious of having been chosen by God before his birth for a prophetic career. Already in the Old Testament the elect are represented as a minority, and this may be the

origin of the belief among later theologians that the elect comprise only a tiny minority among the mass of humanity. The majority of human beings are not of the elect; so that the elect are, in the modern sense of the cognate French word, very much an *élite*.

Turning to the church-approved version of the New Testament, a doctrine of predestination is generally accepted. To some, the Christian church is the new Israel or “chosen people,” and its members are the new elect. The author of the Book of Acts of the Apostles uses the language of predestination in characterizing the reason why Jesus’ (ﷺ) contemporaries rejected him,

...for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place (Acts, 4:27–28).

...this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men (Acts, 2:23).⁴⁰⁸

But the language of predestination is specifically used not for events but for persons. It expresses the consciousness of these early Christians: they had not chosen Christ but he had chosen them, or God had chosen them in Christ. While this belief is common to the New Testament writers, it receives a definite formulation from St. Paul,

And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified (Romans, 8:28–30).⁴⁰⁹

The following passage also substantiates St. Paul's reasoning, or that of an author strongly influenced by St. Paul's thought,

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved (Ephesians, 1:3–6).⁴¹⁰

The gratuitousness of election and the idea of being elected "in Christ" are clearly expressed in these passages. But the main passages in which St. Paul discusses predestination is the Book of Romans, chapters 9–11. St. Paul, like other Christian preachers, had to ask himself, "Why do some respond to the preaching, while others reject it?" Especially difficult was the fact that Israel, the elect people, had rejected Christ. It is in considering the destiny of Israel that St. Paul touches on questions of predestination, which were to provide fuel for later controversies.

The exegesis of these three chapters is difficult and disputed. When St. Paul talks of "vessels of wrath made for destruction" (Romans, 9:22), he seems close to the doctrine of double predestination and these chapters have sometimes been interpreted in that sense. But he also seems to be saying that God will not desert the elect people, Israel — that although He has temporarily hardened their hearts, He will eventually bring salvation to them when the mission to the gentiles has been completed, "The gifts and the call of God are irrevocable" (Romans, 11:29). What is not entirely clear is whether only a remnant of Israel is predestined to salvation or whether election still extends to the whole people. If the former of these alternatives is the case, then already predestination is being understood in a mainly individualistic way.

The post-biblical development of the doctrine may be conveniently studied through the important contributions of four major

theological figures: St. Augustine of Hippo, St. Thomas Aquinas, John Calvin, and Karl Barth. St. Augustine firmly believed, not least on the basis of his own experience, that salvation is the gift of God and that God's grace may be experienced as irresistible.⁴¹¹ The Church itself is a mixed body that does indeed contain the elect but also a large number of people who, though baptized and members of the Church, do not really belong to it. Only the elect, predestined by God from the beginning, truly belong to Christ, and their number is relatively small. St. Augustine believed that this number was also definite (*certus numerus*) and when that number had been made up, then God's purpose would be complete and his kingdom would have come. This certain number was supposed to correspond to the number of rebel angels who had fallen away from God in a premundane (existing before the creation of the world) rebellion. Their defection had upset the harmony of the universe, and it was necessary to replace them by precisely the same number of souls — though these souls would be human rather than angelic.

One may not question God's justice in what seems to be His arbitrary choice of men and women for salvation. Those who are rejected simply receive the due compensation of their sin, while the elect owe their salvation solely to divine mercy. St. Augustine admits to confronting a mystery at this point (meaning that God's mercy may be construed by some to be selective). Furthermore, he stops short of a thoroughgoing double predestination, if that means an active reprobation of the non-elect. Without venturing into the logical end of his argument, he just cuts it off by saying that the non-elect are simply excluded and therefore left to suffer the just punishment for their sins. God cannot be accused of injustice. Rather, God's grace in being merciful to a few has to be acknowledged.

St. Augustine's views were sharpened by his debates with Pelagius, who stood against the idea of predestination, holding that a human being is free to choose between good and evil.⁴¹² The controversy between Augustinians and Pelagians continued after St. Augustine's death, and although Augustinianism triumphed, it was a chastened and modified Augustinianism. Nevertheless, one has to ask whether the doctrine does not constitute a fundamental

incoherence in St. Augustine's theology as a whole. For what is the point of preaching, faith, the Church, and the sacramental system if everything has been decided by God in advance? Again, in spite of what St. Augustine may say, does he allow any real freedom to human beings on these vital matters of faith and salvation, or are not people reduced to little more than puppets?

The main points of St. Augustine's teaching about predestination reappear in the philosophy of St. Thomas Aquinas.⁴¹³ The question of predestination is treated immediately after his discussion of providence. The business of providence is to ensure that the ends of God are attained. As for the coda of humanity, it is eternal life, but this is not an end that can be reached by natural human power. People must be lifted up and sent there by another, and "the planned sending of a rational creature to the end, which is eternal life, is termed *predestination*, for to predestine is to send."⁴¹⁴ This predestining is entirely a work of God, in which the human person is passive.

In reply to the question of whether anyone is reprobated (condemned) by God, St. Thomas Aquinas gives a qualified assent. God does reject some people, in the sense that God permits them to fall into sin, but, strictly speaking, they destroy themselves. In their cases, the active and planned sending to an end, which is the essence of predestination to eternal life, does not exist, "The causality of reprobation differs from that of predestination for the reason that we have already noted."⁴¹⁵ When St. Thomas Aquinas uses the word *predestination*, he uses it in the affirmative sense of election. There is no positive activity of *reprobation* parallel to the work of predestination. Thus St. Thomas Aquinas also stops short of a strict doctrine of double predestination. Like St. Augustine, he teaches that human merit plays no part in these matters. Humanity is saved not by good works but purely by God's mercy. Predestination is said by St. Thomas Aquinas to be certain. He maintains, too, like St. Augustine, that the number predestined to eternal life is fixed, but though he knows the view that the number of elect is equal to the number of fallen angels, he says this matter is best left undecided, and that God alone knows the number of the elect.

The next major contribution to the thinking behind predestination comes from the Protestant Reformation, and especially from the teachings of John Calvin, in whose system the doctrine of predestination occupies an important place.⁴¹⁶ In general, Calvin follows St. Augustine, but he introduces an extra rigor into the doctrine, and some of his followers become more rigorous still. The essence of Calvin's teaching on the subject is contained in three chapters of the *Institutes* (Book III, chapters 21–23), and is prefaced by a warning that man must not be too curious in searching into the secrets of God — He chooses some and rejects others by His good pleasure, and man cannot inquire into the reasons for this. Calvin uses the word *pleasant* for the doctrine of predestination (no doubt it is a pleasant doctrine for those who are assured of belonging to the elect), for God has done everything for their salvation, and His election is irreversible, no matter how sinful they are. As for the criticisms of “profane men,” Calvin is unperturbed, for he says they will likewise criticize any Christian doctrine.

The tendency to individualize predestination, already evident in St. Augustine's teaching, is prominent in Calvinism. The true church, according to Calvin, is the invisible church, and its membership is known to God alone. The visible church contains not only the elect but others whose membership is in outward things only and who do not belong to the elect. So not only the human race as a whole but even the church is divided into two exclusive classes of individuals, the elect and the condemned. Obviously such a view would not make for a strong feeling of solidarity of community in the church, and indeed there is plenty of evidence that many people suffered lifelong anxieties, wondering whether or not they truly belonged to the elect. As in the case of St. Augustine, one has again to ask whether the doctrine of predestination, in this strong form, does not entirely undermine baptism, preaching, mission, and most of the other acts of the Church.

Calvin takes great pains in insisting that election has nothing to do with human merit or with God's foreknowledge of such merit. God does not elect those who will prove worthy of grace; the election is purely gratuitous and the only reason, if it be a rea-

son, is to say that it depends on God's good pleasure. At this point he comes into conflict with St. Thomas Aquinas, whom he suspects of allowing some weight to the foreknowledge of merit. He differs also from Aquinas in upholding a very strong interpretation of reprobation or condemnation. Calvin teaches that reprobation is not just due to the permissive will of God but is something that God positively ordains.

This in turn is linked with his doctrine of providence, which sees God as the ultimate author of every event that happens, even the sins of the wicked. Why God should ordain that people should sin, man does not know, "It is certain, however, that it was just, because he saw that his own glory would thereby be displayed."⁴¹⁷ Such teaching is bound to strike an inhuman note, and even Calvin's supporters find it hard to defend him. In Calvinistic doctrine, man seems to be dealing with a God of sheer power, not the God of the church and the Christ-love connection. The reprobate "were raised up by the just but inscrutable judgment of God, to show forth his glory by their condemnation."⁴¹⁸

In the high Calvinism that followed Calvin's own teaching, the doctrine of predestination was made, if possible, even more rigorous. The Westminster Confession, which became the doctrinal standard for English-speaking Reformed churches, made God's eternal decree foundational.⁴¹⁹ Before there is any mention of the saving work of Christ, it is taught that "by the decree of God, for the manifestation of his glory, some men and angels are predestined into everlasting life, and others foreordained to everlasting death."⁴²⁰ In spite of Calvin's own warning against curious speculation, a controversy soon erupted between those who held that the eternal decree was made without regard to the question of whether or not people would fall into sin and those who held that it was made only in the light of God's foreknowledge of the Fall (of Lucifer). It is not surprising that just as there had been reaction against strict Augustinianism, so there was one against high Calvinism. Arminianism toned down the doctrine of predestination, and although it was condemned, it steadily gained ground.⁴²¹ By the 19th century, the rigor of the traditional doctrine was being modified in Calvinist churches.

In Scotland, for instance, John McLeod Campbell taught that Christ's atoning death was for all humanity, not just for the elect, and though he himself was deposed from the ministry, his teaching has come to be generally accepted.⁴²²

After Calvinism came the theological views of Karl Barth, who some consider to be the greatest representative of the Reformed tradition in the 20th century.⁴²³ He treats predestination at length in his 13-volume magnum opus, *Church Dogmatics*. Barth declaimed that in this matter he is not able to follow in the tradition of Calvinism. Indeed, he is severe in his criticism. Calvin's electing God is a hidden God, and "all the dubious features of his doctrine result from the basic failing that in the last analysis he separates God and Jesus Christ."⁴²⁴ Barth, on the contrary, claims that "if we could know who God is and what is the meaning and purpose of His election, we must look only to the name of Jesus Christ and the existence and history of the people of God enclosed in him."⁴²⁵

So Barth intends to take seriously a point hitherto neglected, though it already appears in St. Paul's teachings — that the election of individual Christians is an election in Christ. Or, to put it another way, Christ is himself the original elect one, and all further election is in and through him. In a recurring phrase, Barth speaks of Jesus Christ as "the beginning of all God's works and ways."⁴²⁶ Since Christ is the "God-man," this also means that from the beginning there is a humanity in God, and God has elected people to be God's covenant partners. Further, since Jesus is the "God-man," he can be thought of as both the electing God and the elected man. He has, so to speak, elected himself, and elected humankind in himself. Insofar as Barth still speaks of reprobation, he teaches that this is taken by Jesus upon himself, and so he moves toward a universalism,

If the teachers of predestination were right when they spoke always of a duality of election and reprobation, then we may say already that in the election of Jesus, God has ascribed to man election and to himself he has ascribed reprobation [note here the hypothetical duality of Barth's language].⁴²⁷

This teaching is not altogether clear. What is the relation of God the “Father” to Jesus? Or of Jesus as “deity” to Jesus as “incarnate”? Is there still lingering here some thought of the “Father” rejecting and punishing the son? In spite of these obscurities, what clearly emerges is a doctrine of predestination that supplants individualism with the teaching of the whole human race as elected in Jesus. It is interesting to note that even Judas, the “son of perdition,” retains the indelible character of his election and vocation, “His election excels and outshines and controls his rejection.”⁴²⁸ In spite of some doubtful points, Barth’s reconstruction of the doctrine of predestination must be counted as one of the high achievements of his theology. He has insisted on Christianizing a doctrine which, in the past, was too often developed in relation to a hypothetical God, very different from the God of the Christian revelation.

In contemporary times, the doctrine of predestination does not excite the interest and passion it did in the past. Since the Enlightenment, the human being has been imagined more in terms of autonomy, freedom, and responsibility, and if some people today still think of themselves as pawns at the disposal of a destiny they cannot control, they are more likely to think of this in terms of mechanical determinism than as due to the secret decrees of an all-disposing god. Nevertheless, those who believe in God have still the problem of reconciling human freedom with the divine government of the world. Furthermore, contemporary religious experience still reports the feeling of being chosen or called by God, and confesses that the experience of grace is that of a divine initiative, which impinges on human lives before they have themselves looked for God. Some doctrine of predestination is still needed to account for these matters, but it would be a doctrine that made room for the contribution of human freedom, not one that turned human beings into puppets. It would also be a doctrine that interpreted predestination positively as election, with reprobation understood as the (unrealized) possibility that it might have been otherwise.

The synopsis above of the tortured thinking of Christian scholars throughout the centuries indicates how confused and how doubt generating intellectuals can become when their minds ven-

ture into issues pertinent to God or wander into the unknown without having a firm scripture to refer to. All this rambling about predestination from scholars and theologians in the Western world would not have been of any interest to the Muslims were it not for this confused and self-aggrandizing West imposing its cluttered mind and thoughts on the rest of the world by way of its imperialism and Zionism. Consequently, their stray thoughts have to be filtered through this Book of certainty, which presents the whole issue in a most uncomplicated way.

Predestination can be distilled into the following straightforward and unproblematic understanding. First of all, the *āyah* says, **“Whatever good comes your way comes from Allah, and whatever bad comes your way comes from yourself.”** Understanding this begins with the consideration that man is neither the creator of evil nor is he the initiator of sin. Man happens to be created within a larger social system which he personally did not develop. Whatever that social system is, Allah (ﷻ) permitted it to exist within the range of tolerating sin and encouraging virtue. Within this myriad social system, Allah (ﷻ) points man to a path that is straight and forthright. He gives him the information and the knowledge to identify what is good, virtuous, and lawful. He also gives him the information and the knowledge to identify what is bad, evil, and unlawful. When man decides to enlist in this God-given knowledge and pursue its objectives in a combined individual and social effort he, personally and publicly, gains what is wholesome and positive, and relinquishes what is toxic and negative.

As long as man struggles along this God-defined path, Allah (ﷻ) will help him, **“And those who struggle while sharing Our feelings and thoughts, We shall most certainly guide them onto paths that lead unto Us: for, behold, Allah is indeed with the doers of good” (29:69).** Consequently man ascends on a course to perfection or relative perfection. No doubt that along this lifelong course there are ups and downs, successes and failures, and gains and losses but they all are kept in check within the moral character that fuels the social drive to Allah (ﷻ). When man falls it is still to his advantage because then he stands up and rises; and it is this

struggle to match the divine standard in the Book of Allah (ﷻ) — all of it — that goes to his credit and merit. Whatever may happen on this course to Allah (ﷻ) — even if it be death itself — is meritorious and worthwhile. But when man goes off on his own without any scriptural guidance, without any attachment to Allah (ﷻ), and without any God-given insight, it is then that he “hits and misses.” Sometimes he may be right, but most often he will be wrong. Even the criteria he uses to manage his course in life will become scrambled and confusing.

In the midst of all this man has his free will. He is free to pursue a course of action in life that meets the standards of scripture or he may choose to deviate and go off on all sorts of tangents. The fact that Allah (ﷻ) knows in advance what man chooses to do cannot be construed to mean that Allah (ﷻ) imposes His determination on man. If a teacher, through the length and breadth of his experience and the appraisal of potential and personality traits, has knowledge of what his pupil will do in the coming moment, that does not mean that the teacher is forcing the pupil to do something. The vast difference between the Qur’anic scripture and the previous scriptures in this area is that the mind finds an answer and does not muddy the terrain with unanswered questions, incomplete answers, and uncertain speculations as was characteristic of Christian scholars from St. Augustine to Karl Barth and the many others before and after them.

When Allah’s Prophet (ﷺ) assumed his mission he did so knowing that his task was to communicate these facts to the human mind and human condition. From there on, he would have no influence upon man’s free will except to plead with Allah (ﷻ) that this human free will shall some day find its fulfillment in the word of Allah (ﷻ). Human beings have also to understand that this final Prophet (ﷺ) relays to them Allah’s (ﷻ) orders and instructions. If they obey him they obey Allah (ﷻ). There is no contradiction between what Allah (ﷻ) says and what His Prophet (ﷺ) says. In the 23 years of Muhammad’s (ﷺ) struggle and mission, never was there an incident in which he forced someone to become a Muslim or to do something contrary to his free will within the

general human conscience that recognizes the self-evident good as well as the self-evident bad. Hence if the Prophet (ﷺ) himself was not interfering in man's freedom of choice, it is not within the purview of any of his followers — citizens or governments — to take away that freedom of choice and free will.

Muhammad (ﷺ) was an apostle. His first and final concern was to deliver Allah's (ﷻ) message to mankind. He did not create, remake, or invent human impulses and choices. He did not initiate life and he was in unequivocal terms a human being, not a deity. That being said though, the larger task of shaping society's outlook so that it chooses the correct path to Allah (ﷻ) remains his and every Muslim's prime concern. If all mankind were to look the other way and ignore Muhammad (ﷺ) and this Qur'an, it suffices that Allah (ﷻ) bears witness to Muhammad's (ﷺ) commitment, work, and determination, **“And who can be of more witness credibility than Allah!”**

Muhammad (ﷺ) and the Qur'an Are One

The *āyāt* continue to raise Muslim consciousness about human nature and a subclass of people who are not overtly, but secretly on the side of Muslim enemies. These *āyāt* are raising the Prophet's (ﷺ), and by extension the Muslims', awareness of an attitude that is detrimental to the movement of Islam,

And they say, “We do obey,” but when they leave your presence [O Muhammad], some of them think up, in the dark of night, [intents] contrary to your pronouncements; and all the while Allah records what they thus devise in the dark of night. Disengage from them, and place your trust in Allah: for none is as trustworthy as Allah. Will they not, then try to manage the meanings of the Qur'an? Had it come from any but Allah, they would surely have found in it many discrepancies! (4:81–82).

This type of people was around Allah's Prophet (ﷺ). They listened to him recite and explain the meanings of this Qur'an. They nodded in approval, they showed their consent, and they even endorsed these Qur'anic *āyāt* with emphatic words. All this is summarized in their own parlance, **“We do observe and obey everything [you tell us O Prophet of Allah!]”** These types did not even question the *āyāt*, they showed no reservations about the military, social, political, and disciplinary contents of these *āyāt*. They did not ask for clarifications and they did not even inquire about the possibility of exceptions. They demonstrated, at least outwardly, total, utter, and unconditional loyalty to Allah (ﷻ) and His Prophet (ﷺ). But once they left Rasūl-Allah's (ﷺ) residence, they did a complete about-face. A group of them began to engineer schemes in the dark of night that were contrary to Allah (ﷻ), His Prophet (ﷺ), and even to all their expressions of fealty and faith in the presence of Muhammad (ﷺ). Their central concern was focused on how to avoid the dangers associated with what the Prophet (ﷺ), as the civic, military, and overall leader, was telling them to do in terms of having to go to war.

An alternative explanation of the first sentence in this discourse could be that all the Muslims around Muhammad (ﷺ) were “saying” they were willing to yield to his orders and commands. But within this total number of complying Muslims there was a band, who once they split from the public consensus, began to conspire behind closed doors. These were the ones who would have tried just about anything to become exempt from the higher duties of forfeiture and sacrifice. They would have confirmed the popular attitude publicly, but as their inner selves began to consider their worldly interests they would have contrived plans to break from the Prophet (ﷺ) and the popular Islamic public opinion.

What does this say? What could this mean in practical terms in the world today? Simply stated it means that within a growing Islamic social force, the committed Muslims will encounter a set of “citizens” who will demonstrate they are not part of the “action” when that action means military struggle and sacrifices. The Prophet (ﷺ) himself — the pinnacle of all creation — had these

types of characters to deal with. They were probably praying directly behind him, eating with him, and sharing smiles and “courtesies” with him. But when the “ultimate indicator” of their fealty — the willingness and compliance to go to war — appeared, these people receded into their psychological defiance of Allah (ﷻ) and His Prophet (ﷺ). If today’s lackadaisical Muslims understand these meanings, they could turn into more serious Muslims who will begin to identify these types of apparent Muslims as the cowardly intruders they are. They do not belong to the Muslim rank and file even though they try to admit themselves by cost-free rituals and free and easy “religiosity” at a time when all the other Muslims are giving it all they have to hold on and pull through.

At that time the Prophet (ﷺ) could not, and today the Islamic leadership and other concerned Muslims cannot, afford to spend valuable time and effort being distracted and demoralized by this contingent of people who “project” Islam. Thus, Allah (ﷻ) puts the sensitive and sacrificing Muslims at ease as He tells them He is aware of what these types are doing. The Prophet (ﷺ) and the rest of his dutiful followers should rest assured that Allah (ﷻ) will, in His own way, “fill in” for them when they are consumed by battle responsibilities. Once involved Muslims know that Allah (ﷻ) will take care of the internal front while they are more than preoccupied with taking care of the external front, then they will all feel at ease. The final take-away from this dynamic is that these scheming, cliquish types will not be able to damage the Muslims who are out in the real world doing the Will of Allah (ﷻ). This is also an ultimatum to these abdicators; it puts them on notice that they will not be able to have it their way. Their plots are in vain, as Allah (ﷻ) enters what they are doing into His register of accountability, **“...in the meantime Allah records what they plan secretly...”**

Are the people described above *munāfiqs*? Of course they are. But how did Muhammad (ﷺ) deal with them? He dealt with them as instructed by Allah (ﷻ). Remember, these *munāfiqs* are a wartime problem. When Muslims gain power the *munāfiqs* surface as a social class, and it is within this dynamic that devout Muslims begin to identify them. Their hidden character does not immedi-

ately threaten the Islamic leadership and the Islamic state until both are required to mobilize for war and take military action. As long as these *munāfiqs* swim about in a peaceful Islamic social setup managed by an Islamic government, the only thing required of the committed Muslims is to take notice of them, and, in the flux of political and economic circumstances, to keep them “within sight” lest they contribute to the hostile intentions of external enemies.

The Islamic authority cannot take these *munāfiqs* to court and prosecute them for “potential” sabotage or “possible” linkages with the *mushriks* and *kāfirs*. The *munāfiqs*’ intentions are not grounds for prosecutorial procedures. The close-knit Islamic social order, though, is required to keep an eye on them. Unlike autocratic and authoritarian governments who suspect some of their own citizens of aiding and abetting an enemy and who will spy on them to substantiate their suspicions, an Islamic government cannot be demeaned or shamed for such invasion of privacy. Instead, the Islamic social order deals with the problem by exerting moral pressure on those who show symptoms of cavorting with the *kāfirs* and the *mushriks*. This may explain Allah’s (ﷻ) guidance to His Prophet (ﷺ) as the head of an Islamic state, **“Thus, part with them.”** The committed Muslims should not think that by so doing they are allowing these *munāfiqs* to burrow into a position of strength or intrigue, **“...and place your confidence and trust in Allah... suffice it that He is the most trustworthy.”**

Working for Allah (ﷻ) places the Islamic movement and the Islamic leadership in turbulent waters because a number of its “members” are trying to desert the leadership and movement at a time when the consolidation of the masses is needed more than ever to confront formidable enemies who threaten the survival of the Islamic order itself. It is within these tense and stressful moments that Allah (ﷻ) tells the Islamic leadership and movement to have confidence in Him and not to equivocate. This unflinching certainty about Allah’s (ﷻ) superiority within these conditions will deliver the committed Muslims to a new phase that is certainly sanctioned by Allah (ﷻ), whatever that may be: military victory, martyrdom, or an apparent impasse.

One of the reasons that would press some people to disingenuously express their *ṭā'ah* (obedience) in public, all the while concealing their treachery, may be their belief that Muhammad (ﷺ) is neither a genuine prophet, nor a proper leader. Their internal thoughts may convince them that this Qur'an has been forged or fabricated by Muhammad (ﷺ), by which they mean to say that it does not come from Allah (ﷻ). When this type of attitude overwhelms a person or group, he or they obviously would feel free to break from any form of obedience and parallel responsibilities. Muslims, when they go all the way to war, do so on the conviction of and trust in the authority of Allah (ﷻ) and His Prophet (ﷺ). They know beyond any doubt that this Qur'an and its Muhammadi implementation model are authoritative and ultimately a form of authority. They have no doubts about this whatsoever.

On the question of authenticity is where Allah (ﷻ) brings the doubters to their senses. He calls upon them to use their better judgment and to utilize their intellect; if they are to judge this Qur'an they should do so with knowledge and intellectual ability, **“Will they not then try to know and comprehend the nature and meaning of this Qur'an? Had it been from any but Allah, they would certainly have found in it many disparities.”** This *āyah* of course was meant to directly challenge those individuals who had their doubts about Muhammad (ﷺ), his leadership, the decision he made to go to war, and the likelihood of war impacting their lives in a very negative way according to how they perceived their own interests and priorities. But this *āyah* extends beyond that to speak to all fake Muslims. If any of them have doubts about Muhammad (ﷺ), his message, and his ultimate decision to go to war, then why do they not take issue with the Qur'an? Why do they not try to think of, think over, and think through this Qur'an?

One of the outstanding features of the Qur'an, as one mulls over it and reflects on it, is that it has no irregularities. Everything is stated purposefully, eloquently, and with assurance and authority. The linguistic structure of the Qur'an is unsurpassed. Only qualified experts who are familiar with its language are able to attest to its unexcelled and fine verbal quality. The Semitic stock of languages

has been preserved by this language of scripture. It is neither prose nor poetry. Language is, in a sense, an intellectual necessity; therefore, if anyone finds it within himself to match or even come close to matching the vocal, narrative, communicative, and expressive quality of this open Book he should do so by all means, and if need be he may combine his efforts with others. But after all is said and done, no one will ever be able to reproduce anything like this standard-bearer of a book.

Beyond the superb lexical and structural quality of the Qur'an, there is its informative quality. In it there is information pertaining to history that is not otherwise accessible to historians, archeologists, or anthropologists. In the Qur'an there is information pertaining to the heavens that is not otherwise available to astronomers, meteorologists, or physicists. In the Qur'an there is information pertaining to life itself that is not otherwise obtainable by biologists, life scientists, and biochemists. In the Qur'an there is information about death that is not otherwise fathomable by gerontologists and pathologists. In the Qur'an there is information about the rise and fall of civilizations. In the Qur'an there is information about Prophets and Apostles (ﷺ). In the Qur'an there is information of preceding times and following times. In the Qur'an there is information about life after death. In the Qur'an there is information about good and evil, virtue and vice, the lawful and the unlawful. In the Qur'an there is an outline of social laws. And on and on in the Qur'an. All this information is coordinated and meaningful, contextualized and relevant. The mind gets its share and the heart gets its share. There is everything for everyone. The Qur'an will not disappoint anyone who approaches it with reason and logic, with a good heart, and with a strong positive emotion of regard and passion.

The human mind when it comes into contact with the original meanings of the Qur'an never tires of delving deeper and going further into what becomes an open-ended potential of meanings. In all this there is absolutely no deformed conclusion, abnormal inference, or internal contradiction. The Qur'an combines in its pronounced expression of the eternal truth piercing poetic power

along with the solid clarity of logic. After complementing itself on the assertion that it has elevated the human mind to new heights, why is today's world still curiously unwilling for this elevated human mind to consider with all its potential what the Qur'an has been expressing openly for the last 14 centuries?

It is narrated that the Prophet (ﷺ) said, “Whoever loves me loves Allah, and whoever obeys me obeys Allah.”⁴²⁹ The *munāfiqs* could not let such an opportune moment go by, and so they started dissembling their true motives,

Do you hear Muhammad? Do you hear what he is saying? Do you hear this man? He so repudiates loyalty and allegiance to anyone besides Allah; he tells us to comply with Allah only and here he is telling us to virtually consider him a person who has general authority over others. This is reminiscent of the Christians and Jesus; the Christians raised Jesus to a position of divinity and it looks like we may be going in the same direction if we religiously obey Muhammad!⁴³⁰

Such thinking is not confined to the time of the Prophet (ﷺ) and the early Muslims in Madinah, for this is the featureless, literal, and verbatim understanding that is displayed by small-minded and self-opinionated Muslims who nowadays are represented by a strong streak of *salafism* and supported by more than an institutional infusion of capital.⁴³¹ These types want us to believe that obeying the Prophet (ﷺ) is a form of *shirk* if that obedience extends to life-and-death issues. They dare not say that the obedience of Allah's Prophet (ﷺ) in personal and private issues is prohibited. The parallel between them and the *munāfiqs* in the *āyah* above could not be more striking. No Muslim in his right mind would ever equate obeying Allah's Prophet (ﷺ) to a form of *shirk*. It is by Allah's (ﷻ) sanction that the Prophet (ﷺ) rules. It is Allah (ﷻ), here in His Book, who tells these straying *salafi* “scholars” that whoever obeys the Apostle (ﷺ) has obeyed Allah (ﷻ); and whoever disobeys the Apostle (ﷺ) has disobeyed Allah (ﷻ). These *salafis* should know

that the Prophet (ﷺ) does not utter commands of his own ego, his own self, or his own interest. He is the model of human perfection that moves scripture into its practical range.

The whole scope of moral and immoral, lawful and unlawful deeds is communicated to the human agency or the human social reality. As such, there needs to be a form of organization to move ahead with the word of Allah (ﷻ), and that organization needs the discipline of a competent leader. That competent leader at the time of the revelation of the Qur'an was Muhammad (ﷺ). After his death, the qualified Muslims who were willing and able to carry the mantle of the Messenger (ﷺ) assumed the leadership role. With this post-dogmatic understanding of Allah (ﷻ) and His Prophet (ﷺ) in mind, it can be said that obeying Muhammad (ﷺ) is tantamount to obeying Allah (ﷻ); and obeying the rightful and legitimate successors to Muhammad (ﷺ) is tantamount to obeying Allah (ﷻ) and His apostle, Muhammad (ﷺ). This does not preclude on certain occasions the interactive personality of Muhammad (ﷺ) with the Islamic circle around him. He solicited their opinions, he involved them in decision making, and he consulted with them as happened during the Battles of Badr and Uḥud.⁴³²

‘Abdullāh ibn ‘Abbās described the personality type of those pinpointed by the *āyāh*,

These people when they are in the presence of Allah’s Messenger (ﷺ) say, “But we are committed to Allah and His Apostle...” so that they may secure their lives and possessions. But when they are on their own they behave otherwise...⁴³³

Today’s Muslims of convenience, who exhibit this vacillating attitude of not wanting to go to war at the time of war, are quickly told to put their minds in this Qur’an; to consider its substance, meanings, and significance; and to note that it has no disfigurements or irregular patterns. It is the truth born of the truth, **“Will they not, then, ponder over this Qur’an? Or are there locks upon their hearts?”** (47:24).

If there were truly some inconsistencies in this Qur'an, as the *mushriks* and the *munāfiqs* contend, they could certainly point to them and, not stopping there, they could publicize the inconsistencies and incompatibilities of this perfect Book, in any of the willing media outlets that have shown a penchant for disparaging the Qur'an, its Author, and its human executor. But as this is an impossible task, they do not want their internal psychological posture to conflict with the larger public focus on the Qur'an once this Qur'an is presented to the public mind.

Throughout the centuries the Qur'an has eclipsed poets and laureates. It has overshadowed philosophers and savants. It presents facts and the truth without mutual exclusiveness or contradiction. In the Qur'an, the past is staged without conjecture, current times are seamlessly connected to the past, and future events occur exactly as stated therein. The Qur'an speaks about man's innermost feelings and his conscience with insight and mastery. It delivers the only available information on man's ideological salvation, and it elucidates, with no internal inconsistency, issues pertaining to social emancipation and judicial guidance. None of this comes to man in the form of speculation or theses; all of it comes in the form of truth, genuineness, accuracy, and candor.

Even the life to come is presented in the Qur'an as if man was witnessing it on film in a theater. The Qur'an's vivid description of the post-worldly life makes an impression upon the reader; he feels like he is actually there because the Qur'anic diction is so impressionistic and videographic,

...as against this, they who of their Sustainer's [power and authority] are conscious shall [in the next life] have mansions raised upon mansions high, beneath which running waters flow: [this is] Allah's promise — [and] never does Allah fail to fulfill His promise (39:20).

Allah bestows from on high the best of all teachings in the shape of a divine Writ fully consistent within itself, repeating each statement [of truth] in manifold forms

— [a divine Writ] whereat shiver the skins of all who of their Sustainer stand in awe. [But] in the end their skins and their hearts do soften at the remembrance of [the grace of] Allah... (39:23).

This heavenly Book offers the Muslims the best of both worlds. Even when this Qur'an tells them to go to war it is still the best of both worlds. Conversely those who try hard to cling to this world, avoiding military duty as assigned in this Qur'an, are losing both worlds, "Indeed, this Qur'an shows the way to all that is most upright, and gives the committed Muslims who do good deeds the glad tiding that theirs will be a great reward" (17:9).

War Preparations Require Discipline and Self-Criticism

The Qur'an continues to build a social consciousness in its adherents. Here, yet again, it provides insight into another class of people; this time it is about those who disclose sensitive information,

And if any [classified] information pertaining to peace or war comes to them, they go public with it, whereas, if they would but refer it to the Apostle and to those from among the committed Muslims who have been entrusted with authority, such of them as are engaged in obtaining intelligence would indeed know [what to do with] it. And but for Allah's amplitude toward you, and His grace, all but a few of you would certainly have followed Satan (4:83).

This *āyah* alludes to a segment of Muslim society that is not disciplined — a particular social stratum that does not refer to the mass of ordinary citizens, but to a layer of society that is privy to sensitive information. They cannot understand how harmful it is to be loose with sensitive information, thereby making it available to the enemy. The consequences of such recklessness could very well be the undoing of Islam as a state and society. Some people are

never able to rise to the level of events and understand the magnitude of threats. A description of this group, more apt in the vernacular, is: loose lips sink ships. The results of leaking or publicizing sensitive security information could turn the tide of a battle or even ignite more wars against the Islamic authority and territory. Disclosing and giving away “state information” pertaining to issues of security or threats could in certain cases go up to the level of treason and treachery.

There are some people who refuse to go to war for Allah (ﷻ) and His Prophet (ﷺ) and they are obviously a threat; and there are people who do go to war for Allah (ﷻ) and His Prophet (ﷺ) but by virtue of their military involvement, they have access to classified information, which they then pass on to the public or to the enemy — these too become an obvious threat. This could also go in the opposite direction. There may be a type of person or people who will bring information to the Muslims from the *kāfirs* — information pertaining to security and threats — but the information is meant to serve the *kāfirs*' objectives and military goals. This would also be an existential threat. Information along these lines may give the Islamic army a false sense of security, or on the other hand, a false sense of impending hostilities.

There are also those in society who want to look important by coying up to the resident executors of power. They want to project the image of themselves as “insiders,” who by virtue of being on the fringes of power, know what is going on. To aggrandize themselves in the eyes of others, or to let ordinary people know who they are, they drop tidbits of sensitive information in “polite” conversation — enough to be dangerous so to speak — not realizing how damaging this information in the public space could be to the security of the state. While being privy to strategic discussions, they have no desire to consummate strategy with tactics of personal combat preparedness, often allowing themselves to be used as mediums (media) to float trial balloons on behalf of those who have ulterior motives. These could be the so-called “unnamed sources” that media types employ in getting a feel for what goes on behind the scenes in the halls of power, or the strategic leakers who release cer-

tain bits and pieces of information in order to control or shape the direction of military policy, civil policy, or the relationship between the two. Recall how the Office of Special Plans, which was embedded in the George W. Bush administration's Department of Defense and privy to the high-level military discussions going on there, invented actionable intelligence to justify the invasion of Iraq in 2003. This intelligence was used by the Bush White House as "proof" that Saddam Hussein was a regional menace that needed to be ousted from power. As hard as it may be to believe, such characters, who are ready at a moment's notice to do the bidding of self-interested power elites, thereby compromising the overall security of society in general, exist in an Islamic society, and regardless of their motives, the committed Muslims are advised to be aware of their presence, or so Allah (ﷻ) says.

Whatever the case may be, these types of characters inside an Islamic military mobilization are the ones who lack discipline and who cannot live by the rule of military law. With this being a part of an expanding Islamic society, can it be said that the Islamic leadership at the time hastily recruited whomever it could without taking the necessary precautions to manage this kind of a problem? Or can it be said that the danger was so great against the Islamic State in Madinah that the Islamic leadership could not "pick and choose"? Regardless of the actual circumstances, the fact of the matter is that these *āyāt* teach the committed Muslims, then and now, to be cognizant of these problems as they prosecute their military campaigns. And what should never happen is for *al-ladhīna āmanū* to place confidence in the social consciousness of these types of people who may or may not assume military missions and responsibilities.

The Qur'an does not diagnose a particular problem and then just let it stand there in thin air; the Qur'an follows that up with an appropriate solution,

...if they would but refer this secret information to the Apostle and those who are in authority, the ones who are familiar with it will deduce relevant knowledge [coming from such information]... (4:82).

In times of war, information is contradictory, misleading, and confusing. That is why it is important to give information to those who are qualified to make sense out of this spotty and perhaps spurious information. Obviously, Allah's Prophet (ﷺ) was the most qualified, and this Qur'anic *āyah* is testimony to the military character of Muhammad (ﷺ). If he is not available, the confidential or "inside" information should be given to those who, in our day and time, are regarded as the upper military echelon, the higher commanders, or the "intelligence services."

In this "hands-on" manner this Qur'an was fostering discipline and nurturing an organization. These are the meanings that should be fertilizing the minds of Muslims as they read this Qur'an in their *ṣalāh*, on different occasions, and as they discuss it in their *khuṭbahs* and conferences. These matters cannot be understood unless the Muslims first have a consciousness of them. And such a consciousness will only flourish when they are not steeped in the secular social order around them, **"And had it not been for Allah's generosity you would have followed Satan, with the exception of a few."** Allah's (ﷻ) generosity here refers to the ample information, explanation, meanings, and lessons that come to the committed Muslims courtesy of this Qur'an, the groundbreaking days of Muhammad (ﷺ), and the generation of struggle and sacrifice around him. Had all of this knowledge and experience come from a source besides Allah (ﷻ) there would have been contradictions galore.

In the *āyāt* above Allah (ﷻ) determined the nature of the problem that makes some Muslims reluctant, opposed to, or dismissive of war, the war effort, and the nature of an "Islam" and a "prophet" who will lead his followers to a military engagement. These *āyāt* are a type of self-criticism for Muslims or a critical appraisal of those human beings who become Muslims and then refuse to become fighters and servicemen. Once this assessment and critique is presented, the Qur'an immediately turns to Allah's Prophet (ﷺ) and tells him to prepare for war. This war preparation appears to be assigned to the person of Muhammad (ﷺ) — as if the *āyah* is saying to the Prophet (ﷺ): you are to fight even if you are

by yourself. At the same time he is ordered to stir up the committed Muslims and set them off on this military path. The motivated Muslims marching in lockstep behind the Prophet (ﷺ) are indeed accompanied by the knowledge that Allah (ﷻ) is part of this whole war effort. His presence is adequate and assuring. A fact that comes with adhering to Allah is that Allah's (ﷻ) striking force and His overwhelming power cannot be matched by any human civilization, culture, or cavalry,

Fight you, then, in Allah's path — since you are but responsible for your own self — and prompt the committed Muslims to surmount all fear of death. Allah may well curb the forces of those who are in denial of Him: for Allah is stronger in might, and stronger in [His] ability to strike back (4:84).

When the Muslims think about these *āyāt*, they should begin to understand the facts of life, the realities of war, the vulnerabilities of human nature, and the potential for success. This whole lesson drives home salient points that should be standard reading for military personnel as well as decision makers.

This lesson demonstrates that some Muslims are capable of handling military intelligence and others are not. Military intelligence is the collection and evaluation of information relevant to military decision making. Intelligence, in today's world, can be gathered by many means, such as listening to an enemy's electronic communications (electronic intelligence, or *elint*), monitoring signals traffic (signal intelligence, or *sigint*), the use of surveillance satellites, and traditional espionage techniques. Most armed forces are equipped with specifically trained intelligence units (whose role would also include such activities as interrogating prisoners after a battle, or listening to enemy radar traffic), but more well-known are the national agencies that collate information at a strategic level; in the United States that would be the Defense Intelligence Agency (DIA) and the National Security Agency (NSA), and in Britain, the Secret Intelligence Service (SIS). The practice of

resisting and frustrating hostile attempts to gain military, political, or scientific intelligence is known as counter-intelligence.

The *āyāt* here foster a public consciousness of people who qualify and others who disqualify from being privy to military information. The obvious thrust of these *āyāt* translates into the fact that military life is integral to Islamic society. The Muslims of, for, and by the Qur'an are not cowards to withdraw from their military duties and they are not so inferior as to be apologetic about these duties.

An Islamic society, as much as Muslims would like to think otherwise, has its weaknesses, instabilities, and imbalances. There were, and will be, in Islamic societies personalities who are themselves averse to warfare and will also try to deter others from it. Wars need a social morale as well as a war morale. This socio-military morale is demonstrated by Allah's Prophet (ﷺ) who was the first to step in a war direction and who set the fighting standards for Muslims in all times and places. He himself is told to fight and engage the enemy on a (war)path to Allah (ﷻ). He is told to go in this direction, through blood and sweat, even if he has to do it by himself with virtually no one around to help him. He is accountable for his own self and on this war footing, he is ordered to inspire and motivate other Muslims toward this ultimate sacrifice. He, though, continues on his war-track regardless of who or how many Muslims respond and join him.

This is the generic jihad — a struggle that answers to Allah (ﷻ), a struggle that seeks Allah (ﷻ), and a struggle that, once all human effort is exhausted, is in the hands of Allah (ﷻ). Of course there will be those who answer the call of duty, but the purely psychological motivation to do Allah's (ﷻ) will in war is at so high a pitch that it does not matter how many will move forward and how many will pull back. Individual responsibility shines through in this obligation. If some Muslims decide they will not proceed to the front lines or will not take part in an Islamic military campaign, they will suffer the consequences of their decision.

What is implied, but often missed, in this discourse is the fact that the *kāfirs'* forces and the *mushriks'* military were so ominous and threatening that the Muslims could only counter them with

the help of Allah's (ﷻ) force and might. In other words, the Muslims understood they were to become Allah's (ﷻ) instruments in the war between *īmān* and *kufr*. They had to realize the *kāfirs* were so militarily superior that if they stood a chance of winning and surviving, it was only due to Allah's (ﷻ) involvement and action against the preponderant forces of *kufr* and *shirk*. The time period here may have been between the battles of Uḥud and al-Khandaq — a lag of time in which the forces of the *mushriks*, the Yahūd, and the *munāfiqs* were at their zenith. Meanwhile, the Muslims were learning through trial and error, ebb and flow, and loyalty and treachery. In these trying circumstances, the Muslims learn they are closer to Allah (ﷻ) when they need Him; and He also reassures them of His participation as He knows they need Him.

Even though these *āyāt* focus on a broader military lesson, some of the details in this lesson may be relevant to human life and society at large. One consideration having general implication is that the Muslims need to verify information before passing it on. Information that is pertinent to the survival and security of an Islamic society should be the domain of those who are versed in its implications. The Muslim Ummah, by definition, needs solidarity, cohesion, and unity of purpose; and no Muslim(s) is allowed to damage this consolidated Ummah by spreading unsubstantiated or “planted” information. The Muslims should have enough confidence among themselves to refer state security and intelligence matters to those who are *ahl al-shūrā*, *ahl al-ḥalli wa-al-‘aqd*, and *uli al-amr* (the decision makers in their legislative, executive, and security departments).

Another consideration of broad general implication is the model of Allah's Prophet (ﷺ) in a war situation. He was brave in an honorable way — chivalrous and courageous. He was also brave in a spirited way. He is told by Allah (ﷻ) to go to war and not be very much concerned with those who will or will not “sign up” for a “potential death.” He is told that Allah (ﷻ) will support him and give him victory whether there are a few fighting with him or whether there are a thousandfold. All he should be concerned with is shaking them up and perking them up on a course of jihad and

qitāl. The Prophet's (ﷺ) valor and heroism is attested by these words of Imam 'Alī, himself considered to be the bravest Islamic fighter, "When the war turned hot and the eyes turned red we would take shelter in the Messenger of Allah (ﷺ). No one was closer to the enemy than he was."⁴³⁴

An Islamic Society Is Ready for War, But Not Aggressive

Whoever rallies to a good cause shall have a share in its blessings; and whoever rallies to an evil cause shall be answerable for his part in it: for, indeed, Allah watches over everything. But when you are greeted with a greeting [of peace], answer with an even better greeting, or [at least] with the like thereof. Verily, Allah keeps count indeed of all things (4:85–86).

This is an epilogue to the fact that Muhammad (ﷺ) told the Muslims to go to war as instructed by divine revelation and inspiration. The result of their obedience was their reaping of the war harvest: possessions, booty, and spoils. Thus, whoever promotes a good cause will draw good results, sooner or later. And whoever promotes a bad cause will draw bad results, sooner or later. Human promotions run along two lines: one is favorable and virtuous, the other is unfavorable and wicked. Promoting the cause of Allah (ﷻ) and the well-being of the Muslims is promoting what is healthy and wholesome, but nurturing directions contrary to that becomes noxious and harmful.

In this context whoever assists, supports, and promotes a just fight for the sake of Allah (ﷻ) will definitely derive fruitful results and gain a prosperous portion. Likewise, whoever assists, supports, and promotes wars of occupation, aggression, and usurpation of peoples' lands, territories, and possessions will inherit bitter consequences and share in the ruinous results.

But this whole discourse brings up the question: are Muslim societies militaristic? Is an Islamic leadership a military leadership

as militarism is understood in the context of the modern age? Answering this question requires consideration of what militarism means to people who are not familiar with, much less practitioners of this Qur'an. *Militarism*, although subject to a wide range of interpretation, is usually defined as the excessive or illegitimate influence of military institutions, policies, and values on civil society. From its inception, the term has been used primarily in a pejorative sense — to paint as abnormal a nation or society in which the military leadership exercises inordinate control over social life — although some effort has been made in recent years to invest the concept with greater analytical precision. Even so, the term is generally reserved for regimes that engage in autocratic or atavistic displays of military power, as in the saturation of urban neighborhoods with armed guards to deter unwanted political activity, or the ready use of force to resolve international disputes.

In the secular non-scriptural West, the label of militarism was first used in the late-19th century in Europe to characterize the imperial pretensions of Emperor Napoleon III, ruler of France from 1852–1870, and the efforts of the Prussian Junkers to fashion a powerful, military-dominated German state.⁴³⁵ Similarly, in the years between WWI and WWII, the term was commonly used to describe and deprecate the fascist regimes in Italy, Germany, Spain, and Japan. More recently, in the postwar period, the term has been used by critics of governments of both east and west who have opposed the massive US and Soviet investment in nuclear and non-nuclear forces.

In all these cases, the term has been used to castigate what is seen as the encroachment of a nation's military sector onto the civilian sphere. The implication is that there is a natural boundary or divide between the legitimate functions of the military — that is, defense of the nation in times of war and appropriate training in times of peace — and all other human activities. When that boundary is crossed, when the military usurps any of the roles normally ascribed to civilian institutions, then a process or condition of militarism is said to exist. This interpretation of militarism was given its fullest expression in the 1938 classic, *A History of Mili-*

tarism: Civilian and Military, by the German-American historian Alfred Vagts,

Militarism has connoted a domination of the military over the civilian, an undue preponderance of military demands, and emphasis on military considerations, spirits, ideals, and scales of value, in the life of states.⁴³⁶

A similar perspective was advanced in more recent years by Marek Thee of the Peace Research Institute in Oslo. According to Thee's writings in 1980, militarism begins

...with the abuse of the military of its legitimate function and its encroachment on political affairs... [As this process proceeds], the military tends to usurp roles and prerogatives in society which go beyond democratic legitimacy, intervening in internal [affairs] and imposing its will in external affairs.⁴³⁷

Thee and his colleagues saw evidence of this process in the Cold War behavior of the two superpowers, the United States and the Soviet Union, entailing the creation of a vast military-industrial complex devoted to the development and production of ever more sophisticated weapons, and a propensity for overt or covert intervention in regional Third World conflicts.

This interpretation of militarism has also been extended to the analysis of military-dominated regimes in the Third World. For many observers, the tendency of the Third World military elites to overthrow civilian governments and to exercise authoritarian control over civil institutions is a deplorable expression of classical militarism. "In the Third World particularly," Ruth Leger Sivard wrote in 1989, "...the intrusion of military authority into the political arena has been a fast-growing exercise."⁴³⁸ In *World Military and Social Expenditures*, she reported that 64 Third World countries, out of a total of 120, were ruled by "military-controlled governments," wherein senior military officers occupied key government positions

and the state security forces possessed extrajudicial powers under martial law decree.⁴³⁹

As manifested in the Third World, contemporary militarism tends to be closely associated with highly stratified societies that have been subjected to recurring internal struggles over the distribution of power, wealth, and status. In many of these countries, the military has used its power to protect the dominant group or class against demands from less privileged groups for a radical redistribution of national resources. Such crackdowns have often proved quite brutal, resulting in widespread civilian casualties and frequent roundups of political dissidents, who may then be subjected to torture, execution, or long-term detention. Militarism, then, is generally seen as entailing an aberrant or deviant use of military force.

In contrast to this interpretation, a number of social scientists have recently attempted to develop an alternative understanding of militarism, one that views the expanded role of the military as a natural consequence of nation-state formation in the modern world. As states evolve, these proponents argue, there is a natural tendency of state authorities, whether military or civilian, to seek the concentration of political and economic power in the central government's hands, often by constructing civilian institutions on military models and/or by involving military elites in the management of state-run agencies and enterprises. Hence, in this analysis, there can be no clear-cut boundary between the military and civilian sectors of society, as each is routinely interpenetrated by the other.

Adherents of this perspective tend to prefer the term *militarization* to militarism, as the former bears less risk of inviting a normative impulse into the analysis of these phenomena. Whereas militarism has tended to be seen "as something exceptional, archaic, or even exogenous to modern society..." militarization carries no such evolutionary presuppositions. Rather, militarization is a process that can be detected in all modern states, whether or not they exhibit the overt displays of military force associated with Hitler's Third Reich and Mussolini's Italy.

Insofar as the Qur'an is concerned, its *āyāt* do not hint at any legal institutionalization of the military. The freedom to enlist or

reject enlistment in military duty was left strictly up to the conscience of the Muslims. They had this much freedom — and that left the Prophet (ﷺ) alone to go to war by himself if need be! Furthermore, the military higher-command was not giving orders from afar; it was right there with its own troops when the spears were in the air and the swords were in the flesh.

What should not be overlooked here is that the brotherhood, friendship, and camaraderie of Muslims, who were infused into a civilian military or a militant civil life, was so unpretentious and simple that the mutual exchange of greetings at times of war, even with “Muslims” who were war resisters, war objectors, and war deserters, did not herald internal policies of discrimination, ostracism, or class stratification. This is highlighted by the *āyah*, **“But when you are greeted with a greeting [of peace], answer with an even better greeting, or [at least] with the like thereof. Verily, Allah keeps count indeed of all things.”** The tension and partisanship arising from military duty should not be allowed to fester so as to become a social obstacle to interpersonal relations.

In some of the books of *tafsīr*, there is an extended discussion about greetings and the response to greetings. This becomes a matter of detailed *fiqhī* points: whether it is permissible to greet a non-Muslim with the greetings of peace, whether or not a person in the middle of his *ṣalāh* should respond to a greeting by raising a hand, whether initiating a greeting is mandatory or highly recommended, etc. As far as this particular *tafsīr* is concerned, these issues, although pertinent to the general meaning of the *āyah*, are not pertinent to the climate of the discourse except in the manner alluded to above. In a more pertinent sense, note that this *āyah* concludes a section that contextualizes combat readiness and the expectation of war. This is another one of those *āyāt* that has been robbed of its greater social impact because Muslims unmindful of the disciplined exercise of power have dumbed it down to the level of interpersonal comportment. Mutually hostile and antagonistic forces — Islam on one side and *kufr* on the other — have the option to go to war or to settle their differences peacefully. Should the enemy offer the Muslims a sincere and verifiable peace, then the Muslims are

obliged to reciprocate likewise. Or better yet, they are to offer the *kāfirs* the fruits of Islamic compromise leading to a better situation for all concerned, and the benefits of Islamic systems, policies, mechanisms, and institutions leading to the non-discriminatory integration of those who were heretofore opposed to the Muslims in the larger Islamic body politic.

In the ambiance of this discourse, the case can be made that an Islamic society is a militant society, but then only with the caveat that it is not so in the Western, secular sense of the word, where aggressive wars of occupation and subjugation are justified under the guise of spreading a civilian-based democracy. The Islamic society is made up of people at varying degrees of commitment and different levels of struggle. Some of them, when the time comes, are eager to sacrifice life and limb for Allah (ﷻ), while others are not as willing due to various pretexts and excuses. The combination of an Islamic society ready for military action and Muslims therein at various levels of dedication suggests that there is an infusion between military and civilian life in an Islamic society. This is totally left up to the determination of the people and is not imposed by a government or legislated by law.

The ruler and governor of an Islamic society, as in the case of Rasūl-Allah (ﷺ), is expected to be the first man at the war front when there is a declaration of war. In times of war the motivated and mobilized Muslims are keenly aware of Allah's (ﷻ) power, His timing of events and developments, as well as His disposition and willingness to take people to task — based on His principles, values, and scale — for what they said they would do and for what they refused to do,

For, indeed, Allah monitors everything (4:85).

For, indeed, Allah keeps count of all things (4:86).

This is the wartime consciousness of Allah (ﷻ) in an Islamic society. The reader will be enlightened further on this issue as the *sūrah* progresses. And in general, the Muslims will, *inshā'allāh*, familiarize

themselves with warfare, militarization, and combat duties in more detail as other *sūrah*s of this Qur'an — *al-Anfāl*, *al-Tawbah*, *al-Fath*, and *Muḥammad* — unfold.

Endnotes

193 Narrated by Mu'adh ibn Jabal, and recorded in the *sunans* of al-Bukhārī, Muslim, Aḥmad ibn Hanbal, al-Tirmidhī, and Ibn Mājah.

هل تدري ما حق الله على العباد؟ قال: أن يعبدوه ولا يشركوا به شيئا. ثم قال: أتدري ما حق العباد على الله إذا فعلوا ذلك؟ قال: أن لا يعذبهم.

194 In some references it is said that Luqmān predated the advent of Muhammad (ﷺ). He appears to have the status of a philosopher/prophet with an intimate knowledge of Allah (ﷻ), and is referred to as al-Ḥakīm (the sage). In the Qur'an, the 31st *sūrah* bears his name; in it he appears as a man of letters and a father of wisdom who gives sound advice to his son.

195 Dr. Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr fī al-'Aqīdah wa-al-Sharī'ah wa-al-Manhaj*, Volume 5. (Beirut, Lebanon: Dār al-Fikr al-Mu'āshir, 1411AH), p. 67.

'Abdullāh ibn 'Umar ibn al-Khaṭṭāb (10BH–73AH) – also known as Abū 'Abd al-Raḥmān. He was a Qurayshī, and one of the Prophet's (ﷺ) companions. After accompanying his father to Madinah to escape the horrors of Makkah, he grew up in the first Islamic society that took shape in Madinah under the leadership of the Prophet (ﷺ). Being too young to fight in the Battles of Badr and Uḥud, he would later assume a combative role in the Battle of the Trench (al-Khandaq) as well as the other battles that followed. After the Prophet (ﷺ) passed away, he was also active in the military campaigns to liberate Africa. He spent 60 years of his life advising and guiding the public with his informed opinions. When 'Uthmān ibn 'Affān, the third successor to the Prophet (ﷺ), was assassinated, the people sought in vain to nominate him to become the next *khalīfah*. Toward the end of his life, he went blind, and was the last of the Companions to have died in Makkah. He extensively narrated quotations (hadiths) of the Prophet (ﷺ).

196 Narrated by Umm al-Mu'minīn 'Ā'ishah, and recorded by al-Bayhaqī.

ما زال جبريل يوصيني بالجار . حتى ظننت أنه سيورثه .

197 Narrated by Abū Hurayrah and recorded by Imams al-Bukhārī and Muslim.

من كان يؤمن بالله واليوم الآخر فليكرم جاره.

198 **Al-Ḥasan ibn Yasār al-Baṣrī** (21–110AH) – also known as Abū Sa‘īd, he was a *tābi‘ī* (second generation Muslim) whose father Yasār, after arriving in Madinah as a captive from Baysān (Palestine), became an apprentice for the Anṣār. Hence, while his mother was a breast-feeding surrogate for Umm al-Mu‘minīn Umm Salamah’s children, he was born in Madinah. As he came across the last of the Prophet’s (ﷺ) companions, he was privy to some of their narrations. Remarkable for his boldness, his beauty, his Islamic standards, his eloquence, and his scholarship, he became a religious leader in al-Baṣrah. During the reign of ‘Umar ibn ‘Abd al-‘Azīz, he was tasked with the judicial office of al-Baṣrah; he later resigned.

199 Narrated by Abū Dharr, and recorded by Imams al-Bukhārī, Muslim, Abū Dāwūd, and al-Tirmidhī.

هم إخوانكم خولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يده فليطعمه ما يأكل وليلبسه ما يلبس ولا تكلفوهم من العمل ما يغلبهم فإن كلفتموهم فأعينوهم عليه .

200 Narrated by Ibn Mas‘ūd and recorded by Abū Dāwūd and al-Tirmidhī.

لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر . قال رجل: إن الرجل يحب أن يكون ثوبه حسنا ونعله حسنة. قال: إن الله جميل يحب الجمال. الكبر بطر الحق وغمط الناس .

201 Dr. Jeffrey A. Winters, *Oligarchy*. (Boston, MA: Cambridge University Press, 2005).

202 Narrated by Ibn ‘Amr and recorded by al-Tirmidhī and al-Ḥākim.

إن الله يحب أن يرى أثر نعمته على عبده.

203 Dr. Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr*, Volume 5, pp. 97–104 (originally narrated by Ibn ‘Abbās and recorded by Ibn Mundhir, Ibn Ishāq, and Ibn Jarīr al-Ṭabarī).

204 Ibid.

205 Ibid.

206 Ibid.

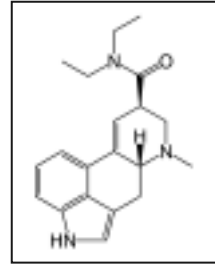
207 Ibid.

208 Paul Barry Clarke and Andrew Linzey (editors), *Dictionary of Ethics, Theology, and Society*. (New York, New York: Routledge, 1996), p. 225.

A satirical version of this definition sees it as “any substance that, when administered to three rats in a laboratory, produces a scientific paper.”

209 **Rastafarianism** – a religious movement from the West Indies followed by approximately one million people. It largely derives from the thought of Jamaican political activist Marcus Garvey (1887–1940), who advocated a return to Africa as a means of solving the problems of the oppression and slavery of African-origin peoples in the Americas. When Haile Selassie was crowned Emperor of Ethiopia in 1930, he came to be viewed by Rastafarianism as the Messiah, with Ethiopia seen as the promised land. Rastafarians follow strict taboos governing what they may eat (that is, no pork, milk, and coffee); *ganja* (marijuana) is held to be a sacrament. They usually wear their hair in long dreadlocks, and they cultivate a distinctive form of speech.

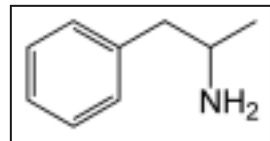
LSD (lysergic acid diethylamide) – a hallucinogen, which was a popularly abused drug in the 1960s and early-1970s, taken as *microdots* (a tiny tablet or capsule) and otherwise known in the patois of users as *California sunshine*, *white lightning*, *purple haze*, or simply *acid*. In 1943 the Swiss chemist Albert Hoffmann discovered its powerful effect after taking a dose in the course of his work for the Sandoz drug company. At one time LSD was recommended by some psychologists for use during psychotherapy. The cult of taking LSD socially was promoted by Dr. Timothy Leary, who was dismissed from his post as clinical psychologist at Harvard in 1963.



210 Paul Barry Clarke, *Dictionary of Ethics, Theology, and Society*, p.256.

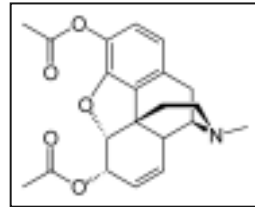
211 Ibid.

212 **amphetamine** – a powerful stimulant of the central nervous system that causes wakefulness and alertness, elevates mood, increases self-confidence and loquaciousness (talkativeness), enhances the performance of simple mental tasks, and improves physical performance. Though it is widely abused to increase energy and alertness, its effects after repeated use, leading to a certain level of tolerance

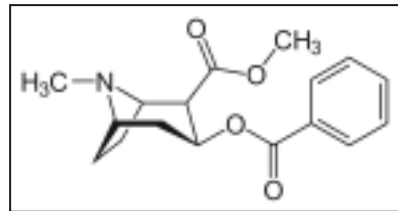


by the body, are followed by mental depression and fatigue. Since its use initially decreases appetite, it was once prescribed clinically as a slimming aid, but therapeutic use is now restricted to the treatment of narcolepsy because of the problems of addiction and tolerance. Prolonged use may result in paranoia or clinical psychosis. As a drug of abuse it is popularly referred to as *speed*, especially on college campuses; it is illegally manufactured as a powder that can be snorted (*snorted*, in street jargon) or injected. Its proprietary name is Dexedrine (formerly Benzedrine).

- 213 **heroin (diacetylmorphine)** – a derivative of morphine developed in 1896, and originally launched as a non-addictive narcotic to treat coughs associated with tuberculosis, pneumonia, and the common cold; it was soon found to be extremely addictive. The name was coined by the German pharmaceutical company, Bayer, which simultaneously produced the non-addictive painkiller aspirin, when the first human trial subjects said that it made them feel “heroic.” Because of its extreme potency (four times stronger than morphine) it is used to ease the severe pain that can accompany terminal illness, but even this medicinal use is banned in the USA. It is widely abused.



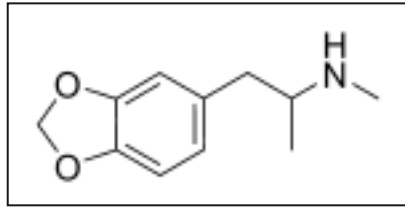
cocaine – a white alkaloid extracted from the leaves of the South American shrub *Erythroxylum coca*, and used for its stimulant properties, similar to those of amphetamine. Sigmund Freud used it “to boost the flagging human spirit” of his patients, and his physician colleague Carl Koller (1857–1944) discovered its local anaesthetic actions; it is still used as a topical local anaesthetic, mainly in ophthalmology. Widely abused, cocaine is either inhaled (*snorted*) as a powder, or smoked, when it is converted to *crack* (*freebasing*); it causes addiction, particularly when freebased. Street names include *Snow White*, *Charlie*, and *charge*.



- 214 Paul Barry Clarke, *Dictionary of Ethics, Theology, and Society*, p. 256.

- 215 **MDMA (3,4-methylenedioxy-N-methylamphetamine)** – commonly referred to as *ecstasy* in pill form and *molly* in powder form, it is a psychoactive drug of the phenylethylamine and amphetamine class of drugs that produces distinctive emotional and social effects. Largely forgotten for the better part of seven decades since its synthesis in 1912 by Merck chemist

Anton Köllisch, MDMA gained prominence in the US and Europe in the 1980s, as ecstasy, as an integral element of the rave culture, gay music clubs, and other psychedelic music scenes. By the end of the 1990s, MDMA became one of the



most widely abused illicit drugs in the US, along with cocaine, heroin, and marijuana. The primary effects associated with MDMA use are a subjective alteration in consciousness; a strong sense of inner peace and self-acceptance; diminished aggression, hostility, and jealousy; diminished fear, anxiety, and insecurity; euphoria; feelings of empathy, compassion, and forgiveness toward others; feelings of intimacy and even love for others; improved self-confidence; increased energy and endurance; increased alertness, awareness, and wakefulness; and increased desire, drive, and motivation. Withdrawal symptoms can be both psychological (anxiety, paranoia, depression, irritability, fatigue, and impaired attention, focus, and concentration) and physiological (dizziness, lightheadedness, vertigo, loss of appetite, diarrhea or constipation, and insomnia). Clinical studies indicate that MDMA may be an effective treatment for post-traumatic stress disorder (PTSD) and the anxiety associated with terminal illness.

It is widely acknowledged that Israel manages the international production, distribution, and sale of illicit ecstasy. According to the US State Department, Israel is at the center of international trade in the drug, "Israeli drug distribution organizations are currently the main source for distribution of the drug to groups inside the US, to smuggling through express mail services, through couriers on commercial flights and, recently, through air cargo..." Further, according to the Bureau for International Narcotics and Law Enforcement Affairs, a division of the US State Department, Israeli organized crime (that is, crime managed by the Israeli government) with links to the Russian mafia (many of whom are Jewish) control the distribution of ecstasy in Europe (<http://www.haaretz.com/print-edition/news/israelis-at-center-of-ecstasy-drug-trade-1.13809>).

216 **Alcoholics Anonymous (AA)** – a social abstinence (from alcohol) movement founded in 1935 by Bill Wilson and Dr. Robert Smith in Akron, Ohio (US). AA's primary mission is for members "to stay sober and help other alcoholics achieve sobriety." Famous for its Twelve-Step Program of spiritual and character development, AA chapters have now spread all over the world, claiming an overall membership of around two million. With its single-minded purpose, AA considers itself to be apolitical and non-dogmatic.

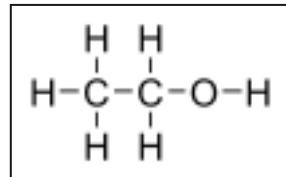


It was inspired by the Oxford Group, a non-denominational movement modeled on first-century Christianity that had some early success in treating alcoholism without the use of drugs, and Bill Wilson's own personal experience with alcoholism. A member of the Oxford Group for two years, Bill Wilson separated from it in 1937 after he saw that treatment was more effective when he placed less stress on religion and more on "the science" of treating alcoholism. Wilson, in his creation of AA, retained some Oxford Group practices such as informal gatherings, a "changed life" achieved through stages, and working with others for no material gain. Today, AA chapters are self-supporting relying on donations not to exceed \$3,000/year from members to cover expenses. AA's General Services Office receives at least half of its financial support from the sale of books and literature. AA's name comes from its first publication, *Alcoholics Anonymous: The Story of How More Than One Hundred Men Have Recovered From Alcoholism*.

217 Paul Barry Clarke, *Dictionary of Ethics, Theology, and Society*, p.257.

218 Ibid.

219 **ethanol** – common name ethyl alcohol (C_2H_5OH), the kind of alcohol found in beer, wine, cider, spirits, and other alcoholic drinks. When pure, it is a colorless liquid with a pleasant odor, miscible with water or ether; it burns in air with a pale blue flame. The vapor forms an explosive mixture with air and may be used in high-compression internal combustion engines. It is produced naturally by the yeast fermentation of carbohydrates. Industrially, it can be made by absorption of ethene (also called ethylene, C_2H_4) and subsequent reaction with water, or by the reduction of ethanol in the presence of a catalyst.

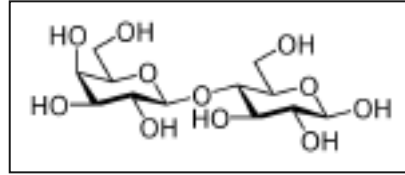


Ethanol, widely used as a solvent, is also useful as a raw material in the manufacture of ether, chloral, and iodoform. It can also be added to gasoline, where it improves the performance of the engine, or be used as a fuel in its own right (as in Brazil). Crops such as sugar cane may be grown to provide ethanol (by fermentation) for this purpose.

220 **anaerobic respiration** (of living organisms) – not requiring oxygen for the release of energy from food molecules such as glucose. Anaerobic organisms include many bacteria, yeasts, and internal parasites. Obligate anaerobes such as certain primitive bacteria cannot function in the presence of oxygen; but facultative anaerobes, like the fermenting yeasts and most bacteria, can function with or without oxygen. Anaerobic organisms release 19 times less of the available energy from their food than do aerobic organisms.

In some bacteria, instead of oxygen, an inorganic compound, such as sulfate (SO_4^{2-}), is the final acceptor of electrons stripped from food molecules during their breakdown. In fermentation (as practiced by yeasts) the final acceptor is an intermediate product of the glucose molecule being degraded.

- 221 **lactose** ($\text{C}_{12}\text{H}_{22}\text{O}_{11}$) – a disaccharide sugar usually associated with milk that is made up of the monosaccharides glucose and galactose. Depending on the fat content of the milk, lactose makes up 2–8% of milk by weight. Lactose was discovered in milk in 1619 by Fabriccio Bartoletti, and identified as a sugar in 1780 by Carl Wilhelm Scheele.



Many people in the world, mostly from Africa, eastern and southeastern Asia are considered to be lactose intolerant, meaning that as they grow into adulthood, they lose the ability to digest milk (physiologically, they stop producing the enzyme that breaks lactose down to its individual monosaccharides), leading to bloating, flatulence, and diarrhea.

- 222 Robert A. Ronzio (editor), *The Encyclopedia of Good Health & Nutrition*. (New York, New York: Facts on File, Inc., 1997), p. 174.

- 223 **beer** – an alcoholic carbonated drink that is a product of fermentation of grains such as wheat, millet, or barley. US breweries combine barley, corn, or rye together with hops (the female flower clusters of *Humulus lupulus* used primarily as a flavoring and stability agent) and then ferment them with cultured yeast strains to provide the alcoholic content, carbonation, and characteristic flavor of this drink. Lager beer, the most popular American beer, is aged to mellow its flavor. The alcohol (ethanol) content is typically 3.2% by weight.

Some say that beer is the oldest known alcoholic drink and has the highest consumption of any alcoholic drink worldwide. Hops were cultivated in the 1200s by monasteries in Germany for use in brewing. Brewing beer follows well-defined steps. In order for the starch in cereal grains to ferment, the grains are first processed. In malting, grain is soaked long enough to initiate germination; the sprouted grains are then kiln-dried; the color of beer is related to the extent to which malt is heated. Next, the malt is ground and then mixed in hot water, where enzymatic degradation produces fermentable sugars from the starch. The insoluble material is separated out leaving the fermentable extract, called a wort. Hops flowers are added to the heated wort, then yeast is added after cooling. Most lager beer production far exceeds that of ale. Lager fermentation usually lasts seven days, to yield a beer flavored by hops and malt; however ale fermentation is typically car-

ried out for three days at a higher temperature. Directly fermenting roasted grains yields more strongly flavored (stout) ale.

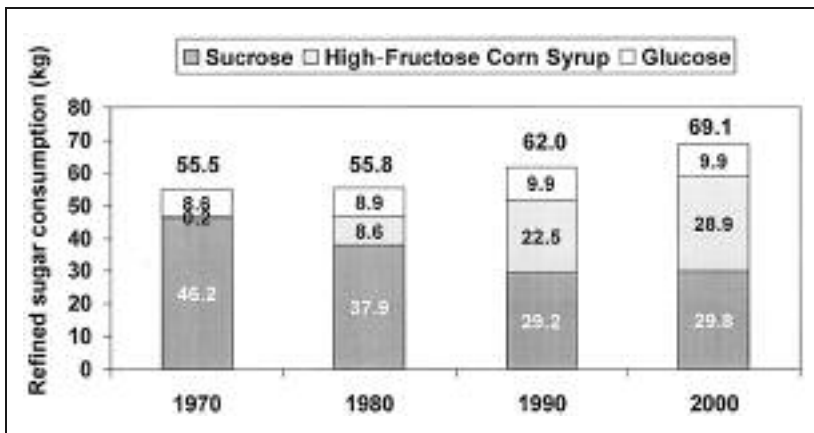
One serving of regular beer (12oz) provides around 116 calories (primarily alcohol), 0.9g protein, 18mg calcium, 0.1mg iron, 1.6mg niacin, and low levels of other B-complex vitamins, indicative of its low nutrient density.

ale – an alcoholic drink resembling beer. Like beer, ale is brewed from hops, cereal grains, and malt. Ale is “heavier” than beer, with a stronger flavor and deeper color. Fermentation conditions for ale production differ from those of beer production: in ale production, fermentation occurs at higher temperatures; and the yeast rises to the top of the fermentation vat, resulting in a pronounced hops flavor. The alcohol in ale supplies approximately 146 calories per 12oz serving. Other nutrients are present only in trace amounts. The term *empty calories* applies to the low nutrient value of all alcoholic drinks.

224 BlissfulWriter, *How Much Sugar Do We Eat?* (San Francisco, California: HubPages Inc. website, 2011).
<http://blissfulwriter.hubpages.com/hub/How-Much-Sugar-Do-We-Eat>

John Casey, *The Hidden Ingredient That Can Sabotage Your Diet.* (San Clemente, California: MedicineNet.com website, 2005).
<http://www.medicinenet.com/script/main/art.asp?articlekey=56589>

The graphic below illustrates the rising consumption of refined sugar in the United States over the past four decades (source: US Department of Agriculture, Economic Research Service. Food Consumption (per capita) data system, sugars/sweeteners, 2002. <http://www.ers.usda.gov/Data/foodconsumption/datasystem.asp>).



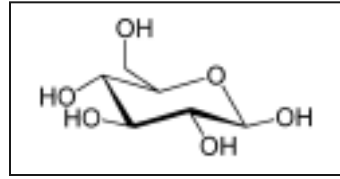
225 **Bulimia nervosa** – an eating disorder characterized by repeated binge eating often followed by purging (vomiting). The number of cases of bulimia in the United States has increased dramatically since 1970: about five million Americans, and perhaps as many as 5% of adolescent women, binge and purge to some extent. Bulimics typically engage in repeated episodes of binge eating followed by self-induced vomiting, fasting, the use of laxatives or diuretics and/or exercise to lose weight. The use of laxatives or diuretics to lose weight is potentially life-threatening because these methods cause losses of electrolytes (sodium, potassium, chloride) and water that may severely affect brain and heart function. A binging individual can consume the equivalent of three normal meals in an hour. The symptoms of bulimia include bingeing and purging for months or years; a fear of not being able to stop eating; eroded tooth enamel and cavities from vomited stomach acid; dehydration; antisocial behavior (such as eating alone); an obsession with food-related activities (like supermarket shopping or cooking); erratic eating; suppression of emotional vulnerability; chronic heartburn (from esophageal reflux); abdominal distension and gas; indigestion; undernutrition; and lower levels of body fat.

There are four times as many bulimics as there are anorexics. As in anorexia nervosa, typical bulimic patients are young women obsessed with the fear of obesity. They fear being unloved, being judged in terms of their appearance, and degree of success. Food, eating, and weight control become obsessions, dwarfing other areas of their personal lives. Bulimics often have low self-esteem.

Evidence suggests a biochemical component in some instances of this disorder. Bulimics often do not reach satiation after eating, and some bulimic women seem to make less of cholecystokinin, a hormone that promotes a sense of satiation. Eating may also increase the level of dopamine, a neurotransmitter in a region of the brain (nucleus accumbens) that triggers pleasure and satiation. High levels of the hormone vasopressin (antidiuretic hormone) are found in women with bulimia. This hormone is normally released in response to stress.

Bulimia can be controlled. Physical assessment and a return to a balanced diet are important in increasing a person's sense of well-being. As with any compulsive behavior, a person with an eating disorder needs supportive therapy from professional counselors in dealing with social, psychological, familial, nutritional, and physiologic factors. A nutritional program might entail these components: well-planned meals that are nutritionally balanced. Meals should provide adequate calories and avoid excess. Fat and fiber are included as they are needed for satiety after a meal. Nutritional deficiencies may be remedied by supplementation as needed. In this regard, subclinical zinc deficiencies have been associated with eating disorders. The program specifies ongoing nutritional counseling to help the patient control behaviors that could trigger binge-purge behaviors.

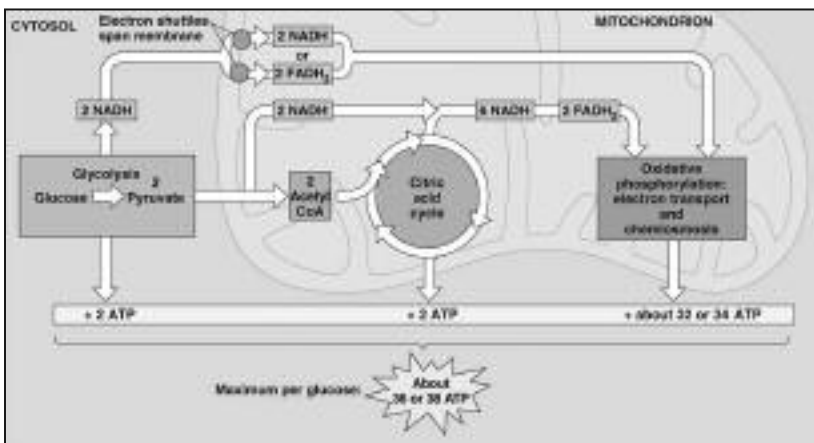
226 **glucose** ($C_6H_{12}O_6$) – the most important simple sugar in human metabolism; a carbohydrate (*watered carbon* or carbon with attached water molecules; more precisely, compounds of carbon, hydrogen, and oxygen with a ratio of two hydrogens for every oxygen atom).



Glucose is called a simple sugar or a *monosaccharide* because it is one of the smallest units that has the characteristics of this class of carbohydrates. It is one of the primary molecules that serves as energy sources for plants and animals. It is found in the sap of plants, and is in the human bloodstream where it is referred to as *blood sugar*. The normal concentration of glucose in the blood is about 0.1%, but it becomes much higher in persons suffering from diabetes. Corn syrup is primarily glucose. When oxidized in the body (metabolism), glucose produces carbon dioxide (CO_2), water (H_2O), and some nitrogen compounds, and in the process provides energy that can be used by the cells. The energy yield is about 686 kilocalories (2,870 kilojoules) per mole which can be used to do work or help keep the body warm (source: <http://hyperphysics.phy-astr.gsu.edu/hbase/organic/sugar.html>).

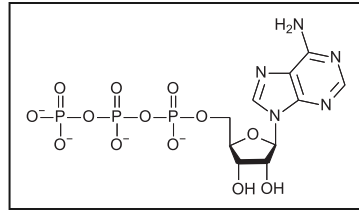
227 **TCA (tricarboxylic acid) cycle** – a series of enzyme-catalyzed chemical reactions that form a key part of aerobic respiration in cells; also called the Krebs cycle and the citric acid cycle. In cellular respiration, the TCA cycle takes place in the cell's mitochondria.

glycolysis – part of cellular respiration; a series of reactions that constitute the first phase of most carbohydrate catabolism (the breakdown of larger molecules into smaller ones). The word *glycolysis* is derived from two Greek words and means the breakdown of something sweet. Glycolysis, which typically takes place in the cytosol, reduces glucose to pyruvate with the pro-



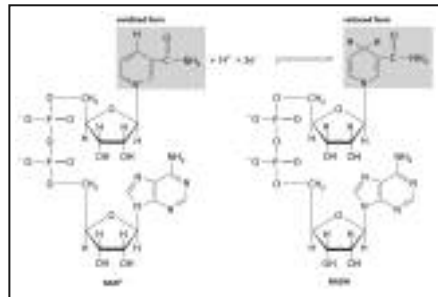
duction of two molecules of ATP. The pyruvate end-product of glycolysis can be used in either anaerobic respiration if no oxygen is available or in aerobic respiration via the TCA cycle, which yields much more usable energy for the cell. A diagram of cellular (aerobic) respiration on the facing page shows the relationship between cell components, the TCA cycle, and glycolysis (source: Pearson Education, Inc.).

228 **adenosine triphosphate (ATP)** – a high-energy molecule that stores the energy oxygen-utilizing organisms need to do just about everything they do. It is present in the cytoplasm and nucleoplasm of every cell, and essentially all the physiological mechanisms that require energy

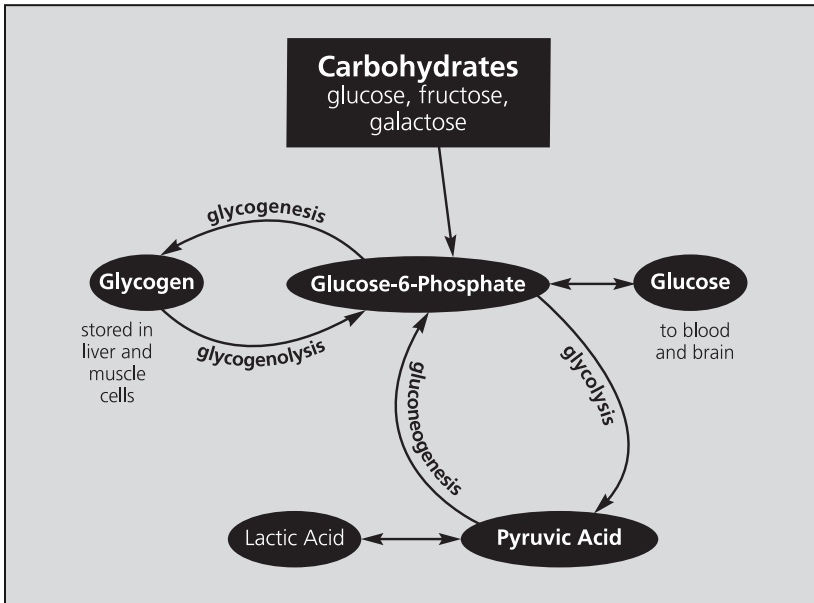


for operation obtain it directly from the stored ATP. As food in the cells is gradually oxidized (metabolized), the released energy is used to re-form the ATP so that the cell always maintains a supply of this essential molecule. In aerobic respiration, ATP is synthesized in the tiny energy factories called mitochondria. The structure of ATP has an ordered carbon compound as a backbone, but the part that is really critical is the triphosphate part, which is a storehouse of potential energy because of the bunched-up negative charges on the oxygen atoms (source: <http://hyperphysics.phy-astr.gsu.edu/hbase/biology/atp.html#c1>).

reduced nicotinamide adenine dinucleotide (NADH) – the cellular respiration processes of all living cells make use of the coenzyme nicotinamide adenine dinucleotide (NAD). It plays a key role in energy metabolism by accepting and donating electrons. The low energy form NAD^+ is raised to the high energy form NADH. It accepts two electrons and a hydrogen ion in reaching the high energy state. The NAD^+ is used in redox reactions in the cell and acts as a reducing agent. NADH contributes to oxidation in cell processes like glycolysis to help with the oxidation of glucose. The energy stored in this reduced coenzyme NADH is supplied by the TCA cycle in the process of aerobic cellular respiration and powers the electron transport process in the membranes of mitochondria (source: <http://hyperphysics.phy-astr.gsu.edu/hbase/organic/nad.html#c1>).



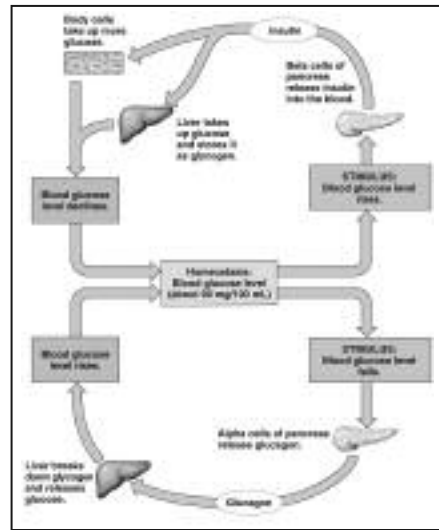
229 **glycogenesis** – the formation of glycogen from glucose. Glycogen is sometimes referred to as animal starch, and it is the body's way of storing carbohydrates; it is a branched chain of thousands of units of glucose. While it is present in most tissues, it is found in the greatest concentrations in the liver and muscles. Glycogen is synthesized depending on the demand for glucose and ATP. If both are present in relatively high amounts, then the excess of insulin promotes the glucose conversion into glycogen for storage in liver and muscle cells. The diagram below gives an overview of how carbohydrates are metabolized in the human body.



insulin – a hormone that is important for metabolism and utilization of energy from ingested nutrients, especially glucose. Insulin is a protein chain or peptide hormone, consisting of 51 amino acids. It is produced by the beta cells in the islets of Langerhans of the pancreas. Insulin mainly stimulates the cells in the liver, muscle, and fat tissue to take up glucose from blood and convert it to glycogen; prevents the utilization of fat as an energy source; and regulates amino acid uptake by body cells.

230 **glycogenolysis** – glycogen stored in the liver and muscles is converted first to glucose-1-phosphate and then to glucose-6-phosphate. The two hormones that control glycogenolysis are glucagon from the pancreas and epinephrine from the adrenal glands. Glucagon is released from the pancreas in response to low blood glucose and epinephrine is released in response to a

threat or stress. Both hormones act upon enzymes to stimulate glycogenolysis and inhibit glyco- genesis. If energy is not immedi- ately needed, the glucose-6- phosphate is converted to glucose for distribution by the blood to various cells such as brain cells. The attending illustration shows how insulin, glucagon, the pan- creas, and liver work together to maintain a homeostatic level of blood sugar (source: Pearson Edu- cation, Inc.)



glucagon – a polypeptide hor- mone secreted by the alpha cells of the islets of Langerhans in the pancreas; it initiates a rise in blood sugar levels by stimulating the breakdown of glycogen to glucose by the liver and muscles (glycogenolysis).

231 Dr. Samir Zakhari, “Overview: How Is Alcohol Metabolized by the Body?”, *Alcohol Research and Health* 29(4) (2006), pp. 245–54.

232 Ibid.

233 Ibid.

234 Sayyid Quṭb, *Fi Zīlāl al-Qurʿān*, Volume 2. (Beirut, Lebanon: Dār al-Shurūq, 1405AH), 11th ed., p. 664.

235 **18th Amendment to US Constitution** (passed by Congress on December 18, 1917; ratified on January 16, 1919):

Section 1 – After one year from the ratification of this article the manufac- ture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all ter- ritory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2 – The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3 – This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

21st Amendment to US Constitution (passed by Congress on February 20, 1933; ratified on December 5, 1933; repealed the 18th Amendment):

Section 1 – The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

Section 2 – The transportation or importation into any State, Territory, or Possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

Section 3 – This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

236 Robert A. Ronzio, *The Encyclopedia of Good Health & Nutrition*, p. 114.

premenstrual syndrome/tension (PMS/PMT) – a condition in which a variety of symptoms that interfere with normal life occur in relation to menstruation. It is of variable duration, has components that are both physical (constipation, abdominal pain, asthma, and sleep disturbance) and mental (irritability, lethargy, and depression), and does not usually commence at the very beginning of puberty. In some societies it has been considered a cause of “temporary insanity.” The causes are unknown, but psychological, social, and biological factors have been invoked. Some forms of treatment include psychotherapy, progesterone hormone therapy, and drugs to promote the passage of urine to eliminate the bloated feeling that many sufferers have.

depression – a mental condition or state in which there are feelings of low mood, despondence, self-criticism, and low esteem. It may be associated with a change (up or down) in appetite for sleep, food, or sex. The term has been used in a variety of ways: in lay use, it may mean little more than common sadness; in psychiatric use, it may refer to specific conditions, such as melancholia or manic-depressive illness, or be a factor in a wide range of disorders. It can be measured by a variety of rating scales, and there are certain biological markers thought to distinguish between depressed and non-depressed individuals. There is a wide variety of treatments that can be used

for this condition, including behavioral and psychoanalytic forms of psychotherapy, pharmacological treatments and, in certain situations, electroconvulsive therapy.

237 Narrated by Umm al-Mu'minīn 'Ā'ishah and recorded by Imams al-Bukhārī and Muslim.

إذا جلس بين شعبها الأربع ومس الختان الختان فقد وجب الغسل. وفي رواية مسلم: وإن لم ينزل.

238 Dr. Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr*, Volume 5, p. 88 (originally narrated by Umm al-Mu'minīn 'Ā'ishah and recorded by al-Dārquṭnī).

239 In this regard, a person may not use any type of solid ground, the relatively loose soft material that makes up a large part of the surface of the land. He has to seek out the top layer of the earth's surface, composing a mixture of fine weathered rock particles and organic matter. If this particular type of soil becomes clay through moisture it cannot substitute for water. Whether it is the fine soil, as silt, or the coarse soil, as sand, man's common sense and keen observation should determine whether or not it qualifies for the purposes of *tayammum*. When moisture is in the soil it provides a habitat for a wide range of soil flora and fauna; and this does not help the cleansing process.

A soil profile can be represented by a vertical cross-section through the soil revealing four basic soil layers: (1) *surface layer*, or topsoil, which contains organic material; (2) *upper subsoil*, rich in nutrients but containing little organic matter; (3) *lower subsoil* of partly weathered mineral material; and (4) *bedrock material* from which the upper layers may have been derived. Only the first, the topsoil, is eligible for *tayammum*. With all the technology that is available in our world today, we the Muslims, are still poor in understanding how topsoil is a substitute for water in the event of *tayammum*. The study of soil as a natural phenomenon, including its formation, development, and physical characteristics is still outside the interest and reach of Islamic scientists who have otherwise studied this area academically and professionally, and can thereby help us better understand the lesson here. *Pedology* is the scientific discipline of soil mapping, the study of soil formation and development, and the subdisciplines of soil chemistry, soil physics, and soil microbiology.

240 Dr. Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr*, Volume 5, p. 87 (originally narrated by Umm al-Mu'minīn 'Ā'ishah and then reported by Imam Mālik).

A *faraq* is the equivalent of three *ṣā'*s, and 1 *ṣā'* is 2,751g. This means that a *faraq* is equivalent to 8.25kg, which (knowing the density of water at room

temperature to be around 1g/mL) is equivalent to 8.25 liters. Similarly a *mudd* is around 675g.

241 **Genghis Khan** (1167?–1227) – Mongol conqueror and ruler of all Mongol peoples from 1206. He began the conquest of North China in 1213, overran the empire of the Shah of Khiva from 1219–1225, and invaded North India, while his lieutenants advanced as far as the Crimea. When he died, his empire ranged from the Yellow Sea to the Black Sea; it continued to expand after his death to extend from Hungary to Korea. Genghis Khan controlled probably a larger area than any other individual in history at that time. By some accounts he was a great military leader and one who established a stable political system. The ruins of his capital Karakorum are southwest of Ulaanbaatar in Mongolia; his alleged remains are preserved at Ejin Horo, Inner Mongolia.



Napoleon Bonaparte (1769–1821) – French general, consul, and emperor (1804–1815); a looming figure in European history, he was born in Ajaccio, Corsica. After attending the military schools at Brienne (1779) and Paris (1784), and then commanding the artillery at the siege of Toulon (1793), he was promoted to the rank of brigadier-general. In 1796, he married Josephine, widow of the Vicomte de Beauharnais; soon thereafter, he left for Italy, where he skillfully defeated the Piedmontese and Austrians, and made several gains through the Treaty of Campo Formio (1797). Intending to disrupt and overtake British trade by conquering Egypt and to begin a thrust into Islamic territories, he captured Malta (1798) and entered Cairo, defeating the Ottomans; but after the French fleet was destroyed by British Rear-Admiral Horatio Nelson at the Battle of the Nile and after he learned of other French reverses in Europe, Napoleon returned to France (1799). The coup d'état of 18th Brumaire (in the 8th year of the French Republican Calendar) followed (1799) in which Napoleon assumed power as First Consul, instituting a military dictatorship. He then routed the Austrians at Marengo (1800), made further gains with the Treaty of Luneville (1801), and consolidated French domination by the Concordat with Rome and the Peace of Amiens with England (1802).



Elected consul for life, he assumed the hereditary title of emperor in 1804. His administrative, military, educational, and legal reforms (notably the Code Napoleon) made a lasting impact on French society. War with England was renewed, and extended to Russia and Austria. Forced by England's naval supremacy at Trafalgar (1805) to abandon the notion of inva-

sion, he attacked the Austrians and Russians, gaining victories at Ulm and Austerlitz (1805). Prussia was defeated at Jena and Auerstadt (1806), and Russia at Friedland (1807). After the Peace of Tilsit, he became the arbiter of Europe. He then tried to cripple England with the Continental System, ordering the European states under his control to boycott British goods. He sent armies into Portugal and Spain, which resulted in the bitter and ultimately unsuccessful Peninsular War (1808–1814).

In 1809, wanting an heir, he divorced Josephine, who was childless, and married the Archduchess Marie Louise of Austria, who bore him a son in 1811. Believing that Russia was planning an alliance with England, he invaded, defeating the Russians at Borodino. However, before entering Moscow, he was forced to retreat because his army was broken by hunger and the Russian winter. In 1813 his victories over the allied armies continued at Lutzen, Bautzen, and Dresden, but ultimately he was routed at Leipzig, and France was invaded. Forced to abdicate, he was given the sovereignty of Elba (1814), an island off the coast of Tuscany in modern-day Italy and 50km east of the French island of Corsica. The unpopularity which followed the return of the Bourbons motivated him to return to France in 1815. He regained power for a period known as the Hundred Days, but was defeated by the combination of Britain's Duke of Wellington and Prussia's Gebhard von Blücher at Waterloo. He fled to Paris, abdicated, surrendered to the British, and was banished to St. Helena (a volcanic island in the South Atlantic Ocean), where he died.

Adolph Hitler (1889–1945) – popular name *der Führer* (*the leader*); German strongman, born in Braunau, Upper Austria. As the son of a minor customs official, originally called Schicklgruber, he spent his early years in poverty in Vienna and Munich. After studying at Linz and Steyr, and attending an art school in Munich, he failed to pass into the Vienna Academy. He lived on his wits in Vienna (1904–1913), doing a variety of menial jobs. In 1913 he emigrated to Munich, where he found employment as a draftsman. One year later, he conscripted in a Bavarian regiment, became a corporal, and was wounded in the last stages of WWI.



After his military service, he was briefly employed as a spy by the military authorities in Munich and in 1919 joined, in this capacity, a small political party, then called the German Workers' Party. By 1921 he had assumed its leadership, renamed it the National Socialist German Workers' Party (Nazi Party for short), and provided it with a program that mixed nationalism with an aversion to Jews in Germany. In 1923, with other patriotic and nationalistic factions, he attempted unsuccessfully to overthrow the Bavarian government, and as a result was imprisoned for nine months in

Landsberg Jail, during which time he dictated his political testament, *Mein Kampf* (*My Struggle*, 1925–1927), to Rudolf Hess. By expanding the Nazi Party greatly in the late-1920s, he finally achieved national prominence as the 1930 elections approached. In 1932, although Field Marshal Hindenburg defeated Hitler in the presidential elections, the Nazi Party formed the largest constituent of the Reichstag (parliament). As the result of an intrigue directed by Chancellor Franz von Papen, Hitler became chancellor in a Nazi-Nationalist coalition (January 30, 1933). Upon assuming the office, he suspended the constitution, silenced all opposition, removed the Nationalists from the government, exploited successfully the burning of the Reichstag building, and brought the Nazi Party to power as the only legal party. In the process, he used his bodyguard, the SS, in the Night of the Long Knives (1934) to bump off several opponents within his own party. In 1934, Hitler succeeded Hindenburg as head of state. As chancellor, and later as head of state, Hitler created a dictatorship by playing party and state institutions against each other and continually creating new offices and appointments.

Driving Germany toward war, he openly rearmed the country (1935), withdrew its membership in the League of Nations (precursor to the United Nations), reintroduced conscription, reoccupied the Rhineland (1936), established the Rome-Berlin “axis” with Mussolini (1936), refashioned “Greater Germany” by the Anschluss with Austria (1938), and absorbed the German-populated Sudeten region of Czechoslovakia, to which Britain and France acquiesced at the Munich Agreement (1938). After occupying the rest of Czechoslovakia and concluding the Hitler-Stalin pact in 1939, he demanded from Poland the return of Danzig and free access to East Prussia, which, when Poland refused, precipitated WWII (September, 1939). Not long after the start of the war, the Axis Powers (Germany and Italy) were joined by Japan in 1940. Hitler conducted the war in a fierce but distinct way; he occupied and ruled most of the neighboring countries with brutal occupation forces, and had hundreds of thousands of Slavs, Jews, Romanians, homosexuals, and political enemies killed in concentration camps and massacres.

His domestic policy was one of total Nazification, enforced by the Secret State Police (Gestapo). With his early war successes, he increasingly ignored the advice of military experts, and the tide turned in 1942 after the defeats at El Alamein (Egypt) and Stalingrad (Russia). He miraculously survived the explosion of a bomb placed at his feet by Colonel Stauffenburg (July, 1944) during a staff meeting, and then used the opportunity to purge the army of all suspects. When Germany was invaded by Russian and American troops, he retired to his bunker, an air-raid shelter under the Chancellery building in Berlin. With the Russians only a few hundred yards away, it is said that he married his long-time mistress Eva Braun, in the presence of the Goebbels family. One opinion suggests that Hitler committed suicide with his wife and ordered that their bodies be cremated (April 30, 1945).

242 The author wrote these words before the Islamic Awakening or the so-called “Arab Spring,” starting at the end of 2010, dethroned the imperial proxy dictators in Tunisia and Egypt, Zine el-Abidine Ben Ali and Hosni Mubarak. In the first relatively free elections in both countries, the exiled and suppressed Islamic parties won a majority of seats in the representative deliberative assemblies — in Egypt, a super-majority. It remains to be seen how the Islamic parties will exercise power to wrest control away from the still commanding and proto-violent remnants of the imperial order — the business classes and the military.

243 **Pentateuch** – the five Books of Moses (ﷺ) in the **Hebrew Bible/Old Testament**, comprising Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; also called the **Torah**. Although attributed to Moses (ﷺ) since ancient times, the works as a whole are believed by modern scholars to be composed of several discrete strands of traditions from various periods (such as an early Judean source (J); an Israelite source (E); a priestly source (P), perhaps from exotic times; and a source (D) responsible for most of Deuteronomy). Together they trace Israel’s origins from the earliest times, through the patriarchs, to the Exodus and Sinai periods prior to the entry to Canaan; they also contain much cultic and legal instruction.

244 Robert I. Friedman, *Red Mafiya: How the Russian Mob Has Invaded America*. (Boston, Massachusetts: Little, Brown and Company, 2000), pp. 237–78.

245 Jenna Weissman Joselit, *Our Gang: Jewish Crime and the New York Jewish Community, 1900–1940*. (Bloomington, Indiana: Indiana University Press, 1983), pp. 93–96, 142–46.

246 Dr. Wahbah al-Zuhayli, *Al-Tafsir al-Munir, Volume 5*, p. 95 (originally narrated by Ibn Ishāq).

247 The Yahūd were a significant and influential sector in the capital of the Islamic state, Madinah. Two outspoken public figures among the Yahūd, who were in today’s language equivalent to media pundits, were Abū ‘Afaḳ of Banū ‘Amr ibn ‘Awf and Ka‘b ibn al-Ashraf of Banū al-Naḍīr, the latter being more lethal in his antipathy to Islam and Muhammad (ﷺ) than the former. Ka‘b ibn al-Ashraf, upon ascertaining the truth about the Makkan *mushriks*’ defeat and the Muslims’ military victory at Badr, said,

Could this be true? Did Muhammad really kill them [the casualties of Badr]? How could this be: the Makkan [*mushriks*] are the royal Arabians and the honorable people?! And if it is true that Muham-

mad did indeed kill them, then the interior of the earth is better than its exterior [meaning that death is better than life].^a

With this and other more malicious verbal assaults, Ibn al-Ashraf initiated a propaganda campaign against the Prophet (ﷺ) and the Muslims under his command. To secure like-minded allies for his baleful mission, he left Madinah and went to Makkah; there he instigated and agitated public opinion against Allah's Prophet (ﷺ) and he lamented the *mushriks* who had lost their lives at Badr. After engaging in this treasonous behavior with the Makkan elites, he returned to Madinah and was freely admitted despite the fact that he was openly brandishing his hostility to the Islamic State. Honoring no standard of decency in his filthy words against the honor of Muslims, he even went as far as composing pornographic poetry against Muslim women. By going to this length of public disregard for Islamic sanctities and by attempting to run down the authority of the Prophet (ﷺ) in the new Islamic society, this Yahūdī forfeited his civil rights. And before this blind hostility of Ibn al-Ashraf could take its social course to the end of thinning out the Islamic momentum of *al-ladhīna āmanū*, the Prophet of Allah (ﷺ) asked for a volunteer to "take out" Ibn al-Ashraf. Muḥammad ibn Maslamah and other individuals from the Aws were all too prepared to accept this responsibility. They went to him, soft-talked him into leaving the safety of his fort during the night, and then finished him off.

a 'Abd al-Raḥmān Ḥabannakah al-Maydānī, *Makāyid Yahūdīyah 'Abr al-Tārikh*, 3rd edition. (Beirut, Lebanon: Dār al-Qalam, 1978CE), p. 110.

248 Dr. Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr*, Volume 5, pp. 95–96 (originally cited in al-Wahīdī's *Asbāb al-Nuzūl*).

249 Zafar Bangash, *Power Manifestations of the Sīrah: Examining the Letters and Treaties of the Messenger of Allah (ﷺ)*. (Lahore, Pakistan: Institute of Contemporary Islamic Thought, 2011), p. 139.

250 Sayyid Quṭb, *Fī Zīlāl al-Qur'ān*, Volume 2, p. 677 (originally cited by Ibn Abī Ḥātim).

251 **Kabbalah** – Hebrew for *tradition*; Jewish religious teachings originally transmitted orally, predominantly mystic in nature, and ostensibly consisting of secret esoteric doctrines. It contains strong elements of pantheism, yet is akin to Neoplatonism. It developed along two lines: the *practical*, centering on prayer, meditation, and acts of piety; and the *speculative* or *theoretical*, centering on the discovery, by special methods of interpretation, of mysteries hidden in the Jewish scriptures.

Kabbalistic writing, reaching its peak between the 13th and 16th centuries, is largely outside of the current Judaic mainstream and is considered by some as medieval superstition. It is, however, basic to Hasidism. Among its earliest documents are the *Sefir Jezirah* (*The Book of Creation*), attributed to Rabbi Akiba (died 120CE), and the *Zohar* (*Book of Light*), written in Aramaic sometime in the 13th century.

Sephirot – technical term of Kabbalistic mysticism used (from the 12th century) to designate the 10 potencies or emanations through which the divine manifests itself. Kabbalistic theosophy (beliefs based on mystical insight into the nature of God and the soul) used the term to describe the dualism between the hidden, non-manifest, inaccessible, and transcendent Godhead (EnSoph) and the manifest, dynamic, and creative aspect of God (“World of S.”). The concept is indebted to Neoplatonic and Gnostic thought. The S. (for which many other synonyms are used in Kabbalistic literature, for example, crowns, attributes, steps, principles, names) mediate between the hidden, mystical “Cause above all Causes” and the world of plurality and matter. The precise nature of the S. is a matter of controversy in Kabbalistic literature and forms its major subject-matter. Kabbalistic writings up to the 16th century were mainly concerned with the symbolism of the S. as the mystery of the Godhead. They usually distinguished between the three highest S. on the one hand, which are too remote and exalted for mystic contemplation, and the lower 7 on the other hand. The doctrine of the S., regarded by Kabbalists as the great “mystery of the faith,” has been subjected to frequent criticism as heretical and incompatible with strict Jewish monotheism.

252 Narrated by Ibn ‘Abbās and recorded by Ibn Ishāq.

يا معشر يهود! اتقوا الله وأسلموا فوالله إنكم لتعلمون أن الذي جنتكم به الحق.

253 An interesting inquiry at this point would be to see how worldly gods — not the primitive idols but today’s “civilized” bosses — would respond to the eternal and historical mission of the Apostles and Prophets (ﷺ) if it was represented in our time by an organized body of people who are bold enough to judge the behavior of these human demigods with a scriptural standard. Due to the fact that these wannabe gods have set standards, devised ethics, and made laws in utter disregard of Allah’s (ﷻ) say in all this, they have occupied an area of divinity, stolen a portion of authority, and imposed their will on the natural and God-given freedom that comes from peoples and populations acknowledging His transcendence, favorable position, and high quality.

254 Dr. Wahbah al-Zuhayli, *Al-Tafsir al-Munir*, Volume 5, p. 109 (originally narrated by Ibn ‘Abbās and recorded by Ibn Abi Hātim; a similar

quote was narrated by 'Ikrimah, Mujāhid, Abū Mālik, and others, and recorded by Ibn Jarīr al-Ṭabari).

255 Ibid.

256 Ibid., (originally narrated by al-Ḥasan al-Baṣrī and recorded by Qatādah).

257 **Quraysh** – by origin, the designation is traceable to al-Naḍr ibn Kinānah, who himself was known as Quraysh. However, the more important historical figure in Quraysh's formative years was a Makkan chieftain known for his tribal consolidation skills (*jammā'*): Fihr ibn Mālik ibn al-Naḍr. During Fihr's time, a particular Ḥassān ibn Tubba' came as an invader to Najd around 340CE, and on his way he passed through Makkah wanting to take the Ka'bah's stones to Yemen. This was cause enough for Quraysh, Kinānah, Khuzaymah, Asd, Judhām, and other tribes to unite under the leadership of Fihr ibn Mālik. They put up a good fight against the intruding force, taking Ḥassān ibn Tubba' as a prisoner of war. Ibn Tubba' remained a prisoner of war in Makkah for three years after which he was ransomed.

Another important personality to have emerged out of Quraysh was Ka'b ibn Lu'ay ibn Ghālib ibn Fihr, a man of status among the Arabians. Ka'b ibn Lu'ay was known for his articulate speeches, carrying a religious undertone, during the yearly Hajj. The day he died became the inception point of the pre-Islamic Arabians' own system of timekeeping — until the Year of the Elephant (ʿĀm al-Fil). From then on the list or register of events was referenced to the elephant's attempt to stampede Makkah and destroy the Ka'bah.

Quraysh in its history of inhabiting Makkah was divided geographically into two segments. The one that lived in the outskirts of Makkah, known as al-Ḍawāḥī (suburbanites), was primarily nomadic. The other segment, which settled between the two mountains surrounding Makkah (jointly, the Akhshabayn mountains), comprised the city dwellers and was known as Quraysh al-Biṭāh.

In their history, Quraysh at one formative time in their consolidated presence in Makkah paid allegiance to Quṣayy, who in effect became their king. His major duties included *al-hijābah* (the custodianship of the Ka'bah), *al-siqāyah* (water management), and *al-rifādah* (providing the pilgrims with food and water during the Hajj). In addition, as the overall leader of Quraysh, he made military decisions, virtually being the commander-in-chief, and was pivotal in their collective decision making. As his residence became more and more focal to all the affairs of Quraysh, the tribal chiefs would convene there to determine issues of commerce, emergency arrangements, and military plans. Even marriages were enacted there, and when girls became of age they would be adorned with a particular dress indicating their suitability for marriage.

Governance in Makkah, compared to even small municipalities today, was rather simple, much like the city-states of Phoenicia and Greece. There was an elite of wealthy persons and influential power characters who were the ultimate decision makers in society. They would occasionally adjudicate among the people, not relying on a formal reference to a set of laws or a constitution. Instead their judgments were issued according to their wits on the spur of the moment. These elitists were the cream of the society's crop, and their clout was enough to enforce their decisions. No one could take issue with their conclusions, because the bulk of society had been socialized into the impression that the elites were functioning as "public servants." Even though Makkah, it appeared, did not have a dictator per se, it functioned as a type of remedial oligarchy (a political system run by a few incontestable people).

In the history of Quraysh, 'Abd Manāf, the son of Quṣayy, entered into an alliance with the Aḥābīsh (including Banū al-Ḥārith ibn 'Abd Manāf ibn Kinānah, Banū al-Muṣṭalaq from Khuzā'aḥ, and Banū al-Hūn from Khuzaymah). This appeared to be a trans-racial alignment of Arabians, East Africans (*aḥābīsh*), and Sub-Saharan Africans (*zinj*), and was known to have advanced warriorlike skills. The political alliance between Quraysh and the Aḥābīsh was conceived more for economic security than for military consolidation with a view to extend dominion; hence the military skills of the Aḥābīsh were necessary to undergird the unhindered passage of tradesmen travelling through Makkah, going either north or south.

Quraysh had realized that Makkah was an important stop on a commercial transportation route. They understood that commerce came to Makkah naturally, and that it was the main revenue source for its inhabitants. But profitable commerce, requiring stability and security, meant that Makkah would have to be on good terms with all its neighbors. For this reason, Makkah acquired a security pact (*iṣmah*) that enabled its merchants and entrepreneurs to go in and out of adjacent territories and countries without delays, holdups, or interruptions. This is referred to as the *ilāf* in *Sūrah Quraysh*,

So that Quraysh might remain secure, secure in their winter and summer journeys. Let them, therefore, conform to the Sustainer of this Temple, who has given them food against hunger, and made them safe from danger (106:1–4).

Quraysh had thus secured "transnational rights" with the nearby power centers: the Romans and the Ghasāsinah in the Levant, the Najāshī in East Africa, the Persians and the Manādhiraḥ in Iraq, and Ḥimyar in Yemen.

All Qurayshī merchants and businessmen were happy with this arrangement as they traversed the Arabian Peninsula from al-Ḥijāz to Syria and Iraq in the north, to Yemen in the south, and to al-Ḥabashaḥ in East Africa.

Nothing stood in their way, not even the wars or the tension that may have erupted in these other territories or between one or the other of their jurisdictions. The Makkans became, in the words of our time, market keepers and business leaders. It should be noted that Makkani commerce was not one of production as much as it was one of a gatekeeper's profit derived from a "tariff" imposed on transportation, transit, and exchange. They were basically involved in shipping merchandise from one place to another, and the surplus capital they had would be invested in industry outside of al-Ḥijāz. An example of this was the Abū Rabī'ah clan (to whom the poet 'Umar ibn Abī Rabī'ah belongs), which owned silk mills in Yemen. The Makkans were also known to lend money to others on usurious terms.^a

- a Dr. 'Umar Farrūkh, *Tārīkh al-Jāhiliyah, al-ṭab'ah al-thānīyah* (Beirut, Lebanon: Dār al-'Ilm li-al-Malāyīn, 1984), pp. 111–13.

Banū Qurayzah – one of the three Jewish power factions in Yathrib/Madinah, they are said to be related to Banū al-Naḍīr, another Jewish faction in the city. Compared to other Jews who were residents of Yathrib for a relatively longer time, historians consider them to be more recent Jewish arrivals to the small city. This power branch of Jews in Madinah was composed of two constituents: Banū Ka'b and Banū 'Amr (ibn 'Awf). It is said that they lived on the southern side of Madinah. Banū Qurayzah were landowners who were involved in agriculture, and by virtue of this experience over the ages, were advanced in their techniques compared to the rest of the nomadic and underdeveloped Arabians. They had been able to combine agricultural produce with commercial activities. When the Islamic State of Madinah was formed this Jewish faction was protected by approximately 750 soldiers in addition to a large amount of military hardware.

Not unlike the other Jewish factions, their approach to Muhammad (ﷺ) and the Islamic State was inhospitable and offensive from the beginning. There was no military skirmish between the Islamic State and this Jewish faction until the Siege of Madinah (Battle of al-Khandaq or Battle of al-Aḥzāb). During the siege, Ḥuyayy ibn Akḥṭab, one of the Yahūdī chieftains of Banū al-Naḍīr who was sent by Abū Sufyān, won over the loyalties of his coreligionist and Yahūdī chief of Banū Qurayzah, Ka'b ibn Asad, in contravention of the treaty of alliance with Muhammad (ﷺ) and the Islamic authority in Madinah. In order to verify Banū Qurayzah's position, the Prophet (ﷺ) had sent four representatives — Sa'd ibn Mu'adh, Sa'd ibn 'Ubādah, and two others — who returned after a belligerent exchange of views that substantiated Banū Qurayzah's desertion of their treaty with the Prophet (ﷺ) and the Islamic government.

Before the Battle of al-Khandaq, Banū Qurayzah was party to a plan by Quraysh and Ghatafān to attack Madinah. The plan did not go forward as

communication and logistics broke down. There were though a contingent of warriors who carried out a hostile military night raid against the beleaguered Muslims. Banū Qurayzah wanted Quraysh to meet their terms and Quraysh refused; and so the alliance faltered.

258 Ibid., p. 110 (narrated by Ibn 'Abbās and recorded by Ibn Ishāq).

259 **Apocrypha** – appendix to the Old Testament of the Bible, not included in the final Hebrew canon but recognized by Roman Catholics; may also refer to disputed New Testament texts.

Pseudepigrapha – in biblical study, the term refers to numerous works of Jewish religious literature written from about 200BCE to 200CE; it also refers to books of the New Testament canon whose authorship is dubious. Examples include the Books of 3 Maccabees, 4 Maccabees, and the Psalms of Solomon. More generally, pseudepigraphy refers to the false ascription of names of authors to works, even to authentic works, that make no such claim within their text; or to texts whose claimed authorship is unfounded.

260 **Tanhuma – Midrash** attributed to Rabbi Tanhuma Bar Abba; also known as **Yelammedenu** from the characteristic opening phrase in each sermon *yelammedenu rabbenu* (*let our master teach us*). Every discourse has a similar structure, beginning with a *halakhic* question from which the preacher goes on to the main *aggadic* (part of the Oral Law distinct from the Halakhah) discussion. The discourses usually centered around the opening verse of the portion of the week, according to the triennial Palestine cycle. The various collections coming under the name Tanhuma or Yelammedenu, although compiled relatively late, utilized early sources.

261 If the Zionist State of Israel is any indicator, 21st-century Jews are hubristically running counter to this definition.

262 From a speech given by then American President George W. Bush, after the 9/11 attacks in New York and Washington, on September 20, 2001,

Americans are asking “Why do they hate us [ostensibly referring to al-Qaeda and the Taliban]?”

They hate what they see right here in this chamber: a democratically elected government. Their leaders are self-appointed. They hate our freedoms: our freedom of religion, our freedom of speech, our freedom to vote and assemble and disagree with each other.

They want to overthrow existing governments in many Muslim countries such as Egypt, Saudi Arabia, and Jordan. They want

to drive Israel out of the Middle East. They want to drive Christians and Jews out of vast regions of Asia and Africa.

These terrorists kill not merely to end lives, but to disrupt and end a way of life. With every atrocity, they hope that America grows fearful, retreating from the world and forsaking our friends. They stand against us because we stand in their way.

We're not deceived by their pretenses to piety. We have seen their kind before. They're the heirs of all the murderous ideologies of the 20th century. By sacrificing human life to serve their radical visions, by abandoning every value except the will to power, they follow in the path of fascism, Nazism, and totalitarianism. And they will follow that path all the way to where it ends in history's unmarked grave of discarded lies (source: Washington Post: http://www.washingtonpost.com/wp-srv/nation/specials/attacked/transcripts/bushaddress_092001.html).

263 Contrary to a belief in popular culture, a variation of the phrase, later appropriated and repeatedly used by ardent Zionists since before the creation of modern Israel, was coined and extensively used by members of Christian Restorationism in the US in the mid-1800s, most probably for the first time by Reverend Alexander Keith in his book *The Land of Israel According to the Covenant with Abraham, with Isaac, and with Jacob* (1844). Restorationism was a Christian movement concerned with resettling primarily European (and Russian) Jewry in the Holy Land of Palestine, and had political, messianic, and religious motivations. The messianic overtones in Restorationism, a progenitor to what today is called Dispensationalism or Christian Zionism, were related to the Second Coming of Christ, which according to Christian eschatology, could only take place after Jews returning to the Holy Land would accept Christ as their savior and rebuild the Temple.

Restorationism's religious motivations can be encapsulated by the words of George Bush, a professor of Hebrew at New York University and cousin to an ancestor of George H.W. Bush (41st president of the United States), who extolled the virtues of "...of elevating [the Jews]... to a rank of honorable repute among the nations of the earth... by restoring the Jews to the land of Israel where the bulk would be converted to Christianity..." in his book *The Dry Bones of Israel Revived* (1844). The second president of the United States, John Adams, hoped that the Jews would ultimately constitute an independent nation in Judea, and believed that they would gradually all convert to Unitarian Christianity.

Restorationism's political appeal focused on creating a Jewish state east of the Suez Canal as a means of "stabilizing" the region for British, German, French, and American interests after the impending collapse of the teetering Ottoman Sultanate. The Blackstone Memorial of 1891, a petition

championed by Reverend William Eugene Blackstone, favored the delivery of European Jewry to Palestine. Insisting that it was too expensive to bring them to the US and that Europe was already overcrowded (!), the Memorial asked the following, "Why not give Palestine back to them again? According to God's distribution of nations it is their home, an inalienable possession from which they were expelled by force... Why shall not the powers which under the Treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews?" The memorial petition was circulated in five of the largest cities in the US at the time — Boston, Philadelphia, New York, Baltimore, and Chicago — where it was signed by 431 prominent people including John D. Rockefeller, J.P. Morgan, future President William McKinley, and many members of Congress; all the editors of the five major newspapers in those cities including the *Boston Globe*, the *Philadelphia Inquirer*, the *New York Times*, the *Washington Post* (which was distributed widely in Baltimore), and the *Chicago Tribune*; and the presidents of many universities and seminaries, big city mayors, and prominent businessmen. Almost two decades later in 1917, a second version of the Memorial, which secured the endorsement of the Presbyterian Church as well as all the other Protestant denominations in the US, was written to influence then President Woodrow Wilson, who was a deeply religious Presbyterian, to communicate American support for the Balfour Declaration to the Lloyd George government of the British Empire. Because his work preceded that of Theodor Herzl, Reverend Blackstone is considered by some historians to be the "Father of Zionism."

The historical roots of the affiliation and fealty between Zionism and American evangelism, etched deeply into the very DNA of the American religious and political landscape, lend credence to the argument that America's endorsement of the independence of the State of Israel, 11 minutes after its declaration in 1948, was not just the itinerant act of a US president (Truman) who was influenced by his Jewish haberdasher and business partner (Edward Jacobson), as the carefully crafted Jewish-American narrative holds. In fact it was the culmination of a religio-political lobbying campaign that began concurrently with the genesis of the American Revolution, when the wedding of capitalism to religious racism (Christian Evangelism) created a fertile environment for racist religion (Zionism) to blossom in the form of a 20th-century crusade, consisting of British colonialism succeeded by US imperialism, to transform Jerusalem into an exclusivist enclave for racist Jews, and turn the Holy Land of Palestine into a staging area to permanently stem the universalist tide of Islam from reasserting itself.

264 Dr. Geoffrey Wigoder (editor), *The New Standard Jewish Encyclopedia*, 7th edition. (New York, New York: Facts on File, Inc., 1992), p. 669.

265 Narrated by ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ and recorded by al-Tirmidhī.

ليأتين على أمتي ما أتى على بني إسرائيل حذو النعل بالنعل حتى إن كان منهم من أتى أمه علانية لكان في أمتي من يصنع ذلك. وإن بني إسرائيل تفرقت على ثنتين وسبعين ملة. وتفترق أمتي على ثلاث وسبعين ملة كلهم في النار إلا ملة واحدة. قال: من هي يا رسول الله؟ قال: ما أنا عليه وأصحابي.

“A time will come to my Ummah — as it did to the Children of Israel — [when it will] follow in their footsteps to such an extent that if one of them [an Israeli] would have sex with his mother publicly, someone from my Ummah would do the same; for the Children of Israel dispersed into 72 factions and my Ummah shall be divided into 73 factions, all of them are condemned to the Fire except one.” Someone said, “Which one is it, O Messenger of Allah?” He replied, “That one which follows what I and my companions adhere to.”

This is said to be a “hadith” but it is not in the *Ṣaḥīḥs* of Imams al-Bukhārī and Muslim; rather it is to be found in other books of hadith. And if there is any validity to it, the meaning, as it pertains to Muslims, would refer more to political factions than to any theological divisions.

266 ‘Abd al-Raḥmān Ḥabannakāh al-Maydānī, *Makāyid Yahūdīyah*, pp. 110–20.

267 Ibid.

268 Ibid.

269 Ibid.

270 Zafar Bangash, *Power Manifestations of the Sīrah*, p. 139–141.

271 Ibid.

272 ‘Abd al-Raḥmān Ḥabannakāh al-Maydānī, *Makāyid Yahūdīyah*, pp. 110–20.

273 Ibid.

274 Ibid.

275 Ibid.

276 Ibid.

277 **Arabian American Oil Company (Aramco)** – see Endnote 156 in Volume 3.

278 **'Abd al-'Azīz ibn 'Abdillāh ibn Bāz** (1911–1999) – the official court-scholar of the Saudi Royal establishment. Born into a religious family in Riyadh, Ibn Bāz studied the Qur'an and the Shari'ah. After going blind at the age of 16, he started ardently advocating the ideas of Muḥammad ibn 'Abd al-Wahhāb. He was appointed in the capacity of a judge by the pro-Western Saudi regime in the Kharj region, where he served from 1938–1952. He then became an educator of Shari'ah and fiqh at the University of Riyadh from 1953–1960. A dogmatic cleric, he was appointed vice president of the Islamic University of Madinah at its inception in 1961. In an article published in two Saudi newspapers in September 1965, he stated that the Sun was moving in its orbit, as Allah (ﷻ) has ordained, and that the earth was stationary and “spread out” by Allah (ﷻ) for His creation. When this declaration was disputed, he denied saying that the earth was flat, but maintained that it was static! In 1969 he was promoted to the presidency of the Islamic University of Madinah. Rejecting *ijtihād*, he urged a return to the letter of Scripture. In 1975, Ibn Bāz was appointed president of the Council of 'Ulamā'.



When Iraq invaded Kuwait in August 1990, Ibn Bāz initially argued against the Council's sanctioning of *kāfir* troops on the (Saudi) Arabian Peninsula, although later he changed his mind. In November 1990, he issued a religious verdict forbidding women to drive. On the eve of the US-led Second Gulf War in January 1991, he issued a call for “jihad” by the forces under King Fahd ibn 'Abd al-'Azīz against the forces of Saddam Hussein, whom he described as a blasphemer.

279 **Yahweh** or **YHWH** (also **Jahweh**) – the name of the God of Israel as revealed to Moses (ﷺ) in the Old Testament, perhaps deriving from Israel's experiences at Sinai, although also found in biblical stories of the patriarchs. The name is usually taken to mean *He is/will be*, *He comes to be/creates*, or *He causes to fall*. The unlocalized YHWH (known as the Tetragrammaton: the non-vowel pronunciation of God's name) is considered by Jews to be too sacred to pronounce aloud, except by the high priest in the Holy of Holies on the Day of Atonement, and is usually replaced orally by *Adonai* (*Lord*) and *Hashem* (*the Name*) when it is read from the Bible. Christians have erroneously vocalized it as Jehovah.

Jehovah – term used since the 11th century as a form of the Hebrew name for Israel's God, Yahweh. It is formed from a combination of the Latinized consonants of the Hebrew word YHWH.

280 **Gush Emonim** or **Gush Emmunim** – Hebrew for *group of those who keep the faith*; an Israeli-Zionist political bloc set up after the Israeli elections of 1973. It is sworn to a hostile and aggressive policy in Palestinian territories occupied by the Israelis since 1967.

281 The dead flat cells on the surface of the epidermis are composed of a tough, fibrous protein called keratin, which is also found in the hair and fingernails. As these dead cells on the surface are worn away, they are continuously replaced by newer cells that are pushed up from below. The outer keratin layer of the epidermis is thicker on skin surfaces that require greater protection, such as the palms of the hands and the soles of the feet.

282 The sweat glands produce sweat in response to heat. As sweat, which is composed of water, salt, and other chemicals, evaporates off the skin, it helps cool the body. Specialized sweat glands of the armpit and genital region (apocrine sweat glands) secrete a thick, oily sweat that produces a characteristic body odor when the sweat is digested by the skin bacteria in those areas. Sebaceous glands produce oil, which keeps the skin moist and soft, thereby allowing it to act as a barrier against foreign (pathogenic) substances.

The blood vessels of the dermis provide nutrients to the skin and help regulate body temperature. Heat dilates the blood vessels, allowing large amounts of blood to circulate near the skin surface, where the heat can be released. Conversely, cold constricts the blood vessels, thereby reducing blood flow and retaining the body's heat.

283 **Shangri-La** – synonymous with an earthly paradise, it is a fictional place described in the novel *Lost Horizon* (1933) by British writer James Hilton. In his book, Hilton placed it as an isolated, mystical, and harmonious valley located in the western end of the Kunlun Mountains. As a figure of speech, it is often used as a metaphor for the Garden of Eden to represent a peaceful and blissful place hidden from the exploitative and commercial tendencies of modern man; furthermore, in the same vein, the use of the term is not at all meant to suggest that Heaven and Hell are fictitious.

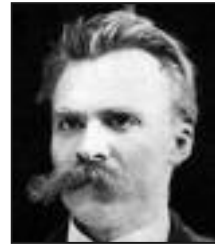
284 **Georg Wilhelm Friedrich Hegel** (1770–1831) – German philosopher who conceived of consciousness and the external object as forming a unity in which neither factor can exist independently, mind and nature being two abstractions of one indivisible whole. He believed development took place through dialectic: thesis and antithesis (contradiction) followed by synthesis, the resolution of contradiction. For Hegel, the task of philosophy was to comprehend the rationality of what already exists. Leftist fol-



lowers, including Karl Marx, used Hegel's dialectic to attempt to show the inevitability of radical change and to attack both religion and the social order of the European Industrial Revolution.

He was professor of philosophy at Heidelberg from 1817–1818 and at Berlin from 1818–1831. As a rightist, Hegel championed religion, the Prussian state, and the existing order. His famous written works include *The Phenomenology of Spirit* (1807), *Encyclopedia of the Philosophical Sciences* (1817), and *Philosophy of Right* (1821).

Friedrich Wilhelm Nietzsche (1844–1900) – German philosopher who rejected the accepted absolute moral values and the “slave morality” of Christianity. He argued that “God is dead” and therefore people were free to create their own values. His ideal was the *Übermensch*, or *Superman*, who would impose his will on the weak and worthless. Nietzsche claimed that knowledge is never objective but always serves some interest or unconscious purpose. His insights into the relation between thought and language were a major influence on philosophy. Although he is claimed by Nazism as a philosophical precursor, many of his views are incompatible with totalitarian ideology. He was a profoundly ambivalent thinker whose philosophy can be appropriated to multiple political ideologies for many purposes.



Born in Rocken, Saxony, he attended Bonn and Leipzig universities and was professor of Greek at Basel, Switzerland from 1869–1880. He abandoned theology for philology, and was influenced by the writings of Schopenhauer and the music of Wagner, of whom he became both friend and advocate. Both these attractions passed, however, and ill health caused his resignation from the university. He spent his later years in northern Italy, in the Engadine, and in southern France. He published *Morgenrote* (*The Dawn*, 1880–1881), *Die frohliche Wissenschaft* (*The Gay Science*, 1881–1882), *Sprach Zarathustra* (*Thus Spoke Zarathustra*, 1883–1885), *Jenseits von Gut und Bose* (*Between Good and Evil*, 1885–1886), *Zur Genealogie der Moral* (*Toward a Genealogy of Morals*, 1887), and *Ecce Homo* (*Behold the Man*, 1888). He suffered a permanent breakdown in 1889 from overwork and loneliness.

Dietrich Bonhoeffer (1906–1945) – Lutheran pastor and theologian, born in Breslau, Germany. He studied in Tübingen and Berlin, left Germany in 1933 in protest against Nazi anti-Jewish legislation, and worked in German parishes in London until 1935. He then returned to Germany, to become head of a pastoral seminary until its closure by the Nazis in 1937. Deeply involved in the German resistance movement,



he was arrested (1943), imprisoned, and hanged. His most influential works, published posthumously, were *Ethik* (*Ethics*, 1949) and *Widerstand und Ergebung* (*Letters and Papers from Prison*, 1951).

285 **Richard Wagner** (1813–1883) – German opera composer. He revolutionized the 19th century conception of opera, envisaging it as a wholly new art form in which musical, poetic, and scenic elements should be unified through such devices as the leitmotif. His operas include *Tannhauser* (1845), *Lohengrin* (1850), and *Tristan und Isolde* (1865). In 1872 he founded the Festival Theater in Bayreuth; his masterpiece *Der Ring des Nibelungen* (*The Ring of the Nibelung*), a sequence of four operas, was first performed there in 1876. His last work, *Parsifal*, was produced in 1882.



286 **Jean Jacques Rousseau** (1712–1778) – political philosopher, educationalist (philosopher of education), and essayist, born in Geneva, Switzerland. Largely self-taught, he carried on a variety of menial occupations, until after he moved to Paris in 1741, where he came to know Denis Diderot, Jean le Rond d’Alembert, and the encyclopédistes, a group of 18th-century writers in France who compiled, edited, and wrote the *Encyclopédie*. In 1755, he wrote *Discours sur l’origine de et les fondements l’inegalite parmi les hommes* (*Discourse on the Origin and Foundations of Inequality Amongst Men*), emphasizing the natural goodness of human beings, and the corrupting influences of institutionalized life.



He thought that society must be considered to be founded on a social contract between men, and he elaborated a notion of the “general will,” which would be represented in the decisions made in a properly ordered society. The sovereign’s decisions would be legitimate only when they represented this general will, not (as with Hobbes) whenever the sovereign had effective power. After moving to Luxembourg (1757), he finally consolidated his ideas in his masterpiece, *Du contrat social* (*The Social Contract*, 1762), a great influence on French revolutionary thought, introducing the slogan *Liberty, Equality, Fraternity*. The same year, in line with his other views, he published his major work on the principles of education, *Emile*, in novel form, but his views on monarchy and governmental institutions forced him to flee to Switzerland, and then England, at the invitation of David Hume. There he wrote most of his *Confessions* (published posthumously in 1782). He returned to Paris in 1767, where he continued to write, but gradually became insane.

287 **Francois Maire Isidore de Maximilien Robespierre**

(1758–1794) – French revolutionary leader, born in Arras, France. He became a lawyer, was elected to the Estates General (1789), became a prominent member of the Jacobin Club, and emerged in the National Assembly as a popular radical, known as the *Incorruptible*. In 1791 he was public accuser, and in 1792 presented a petition to the Legislative Assembly for a Revolutionary Tribunal. Elected first deputy for Paris in the National Convention, he emerged as leader of the Mountain (a political group, whose members sat on the highest benches in the Legislative Assembly), which was strenuously opposed to the Girondins (a political faction in France within the Legislative Assembly that campaigned for the end of the monarchy), whom he helped to destroy. In 1793, he became a member of the Committee of Public Safety and for three months dominated the country, introducing the Reign of Terror and the cult of the Supreme Being. But as his ruthless exercise of power increased, his popularity waned. He was attacked in the Convention, arrested, and guillotined on the orders of the Revolutionary Tribunal.



288 **shogun** – a Japanese general as the head of a system of government that dates from 1192, when a military leader received the title *seiitai-shogun* (*barbarian quelling generalissimo*) from the emperor. Most important were the Kamakura Shogunate (1192–1333) and the Tokugawa Shogunate (1603–1868), who ruled as military dictators, the emperor remaining a figurehead without power. In principle, the shoguns' rule strictly regulated and controlled life down to the smallest detail. The system ended in 1868.

samurai – Japanese warrior-gentry. After 1192, the Kamakura Shogunate elaborated a military feudal system: knights (samurai) held land from lords (daimyo) for military service. Educated in Chinese Confucian ethics, they were expected to display such virtues as frugality, incorruptibility, loyalty, self-sacrifice, and valor; and to avoid dishonor by committing ritual suicide. They became involved in administration under the Tokugawas (17th–19th century), and began to move from the land into castle-towns. Shinto bushido (code of the warrior) developed from samurai ethics under the later Tokugawas, influencing the pre-1945 Japanese army officer class. Samurai legends were popular in Kabuki theatre, and are enjoyed in Japanese films today.

Meiji Era – in Japanese history, the reign of the Emperor Meiji (1867–1912). During the reign of Meiji Mutsuhito, Japan became a world industrial and naval power. He abolished the feudal system and discrimination against the lowest caste and established state schools; he also introduced conscription,

the Western calendar, a constitution in 1889, and other measures in an attempt to modernize Japan.

289 Adolf Hitler (James Murphy, translator), *Mein Kampf*. (Boston, Massachusetts: Houghton Mifflin Company, 1939), p. 118.

290 **Benito Mussolini** (1883–1945) – Italian dictator from 1925–1943. As founder of the Fascist Movement (1919) and prime minister of Italy from 1922, he became known as *Il Duce* (*the leader*). He invaded Ethiopia (1935–1936), intervened in the Spanish Civil War in support of Francisco Franco (1936–1939), and conquered Albania (1939). In June 1940, Italy entered WWII as an Axis power in support of Germany. Forced, by military and domestic setbacks, to resign in 1943, Mussolini established a breakaway government in northern Italy (1944–1945), but was killed trying to flee the country.



Mussolini, born in the Romagna region of Italy, was the son of a blacksmith, and worked in early life as a teacher and journalist. He became active in the socialist movement, from which he was expelled for advocating Italian intervention in WWI (1914). In 1919, he founded the Fascist Movement, whose program combined violent nationalism with demagogic republican and anti-capitalist slogans, and launched a campaign of terrorism against the socialists. This movement, backed by many landowners and industrialists as well as the heads of the army and police, carried Mussolini to power as prime minister at the head of a coalition government (1922). By 1925, he had consolidated his power into a dictatorial posture, leading to the dissolution of all opposition parties (1926). During the years that followed, the political, legal, and education systems were remodeled on fascist lines.

Mussolini's Blackshirt followers were the forerunners of Hitler's Brown-shirts, and his career of conquest drew him into close cooperation with Nazi Germany. Italy and Germany formed the Axis alliance in 1936. During WWII, Italian losses in North Africa and Greece, the Allied invasion of Sicily, and discontent at home destroyed Mussolini's prestige; in July of 1943 he was compelled to resign by his own Fascist Grand Council. After his release from prison by German parachutists in September of 1943, he set up a "Republican Fascist" government in northern Italy. In 1945, while heading for the Swiss border, he and his mistress, Clara Petacci, were captured by partisans at Lake Como, and shot. Their bodies were taken to Milan and hung upside down in a public square.

291 Originally appeared as an article entitled *Doctrine of Fascism*, which Mussolini wrote (with the help of Giovanni Gentile) for the *Enciclopedia Italiana*

in 1932; the article has been translated and reprinted several times and can be found on many websites. A common published version can be found in the reference below,

Michael Oakeshott, *The Social and Political Doctrines of Contemporary Europe*. (Cambridge, UK: Cambridge University Press, 1939).

292 **Upton Sinclair** (1878–1968) – socialist American author and one-time candidate for governor in California; he wrote over 100 books, the most notable of which is *The Jungle* (1906), about the US meat-packing industry. The book led to a public outcry and contributed in part to the passing of the Meat Inspection Act and the Pure Food and Drug Act.



He was born in Baltimore, Maryland to parents whose ancestors were from well-to-do lineage. His mother was a strict Episcopalian whose domineering nature forced her son to be estranged from her for 35 years. His father, an alcoholic, was the heir of a Southern family that was ruined after the end of the US Civil War. While he was growing up, his family had to move from place to place, going wherever his father could find work. Not being able to put down roots anywhere, thereby not leading to lasting relationships with friends, Sinclair found himself “getting lost” in books from a very early age. As he grew older, he began to write, and put himself through the City College of New York by writing jokes, dime novels, and magazine articles in pulp magazines to pay for his tuition.

He devoted the bulk of his writing, in fiction and non-fiction, to the social and economic conditions of the 20th century, to the differences between the classes, to the injustices of capitalism, and to solutions for ending poverty. His other works include the *Sylvia* novels (1913–1914), the *Lanny Budd* series (1940–1953) of 11 novels of which the third won a Pulitzer Prize, *Roman Holiday* (1931), *The Fasting Cure* (1911), and *We, People of America, and How We Ended Poverty: a True Story of the Future* (1933).

293 **Mustafa Kemal Atatürk** (1881–1938) – Turkish army officer, politician, and president of Turkey from 1923–1938; born in Salonika, Greece. He fomented a nationalist secular insurrection in Anatolia in protest against the postwar division of Turkey, and in 1921, established a provisional government in Ankara. Following the formal eradication of the Ottoman Sultanate in 1922, Turkey was declared a secular republic in 1923 with Kemal as its bogusly elected president.



Upon assuming the office, he converted the republic into an unchallengeable dictatorship, pro-

elling with force a social and political transformation that introduced the Muslim people of Turkey to Western fashions, the sex-centered Turkish woman, the separation of Islamic education from formal education, the replacement of the Qur'anic Arabic script with the Latin European script, and a virtual official form of warfare against the concept of an Islamic *khilāfah* in favor of a strictly Turkish secular nationalism. In 1935 he assumed the surname *Ataturk* (*Father of the Turks*).

Mohammad Reza Pahlavi (1919–1980) – Shah of Iran, who “undemocratically” succeeded his father, Reza Shah, in 1941. His reign was for many years marked by decisions and policies to undo Islam as a social and political force in Iran, but during the late-1970s, protests against Western-style decadence became widespread among the Islamically conscious people of Iran. Led by the late Imam Khomeini, the struggle of the people, culminating in the Islamic Revolution of 1979, finally forced the “king of kings” to leave the country. He came to his sponsors in the US for ostensible medical reasons. He died in Egypt, alienated from his own people and forsaken by his sponsors.



Āl Sa'ūd, the House of Saud (the ruling dynasty of Saudi Arabia) – the House of Saud is named after Sa'ūd, a member of the Musālikh clan of the Rawlah tribe of the 'Anzah tribal grouping at the turn of the 18th century in the Dir'iyah-Riyadh region. His son, Muḥammad, who ruled the Dir'iyah sand dune emirate from 1726–1765, embraced Wahhābism in 1745. Armed with this creed and the help of British colonialism, he expanded his domain, an enterprise carried on by his successors: 'Abd al-'Azīz ibn Muḥammad (ruled from 1766–1803) and Sa'ūd ibn 'Abd al-'Azīz (ruled from 1803–1814), who reached the Syrian and Iraqi frontiers. But under 'Abdullāh ibn Sa'ūd (ruled from 1814–1818), the House of Saud's fortunes waned, with 'Abdullāh suffering defeat and eventual execution by the Ottoman sultan.

Over the next three-quarters of a century, the House of Saud rose again, only to be suppressed when the rival House of Rashīd of the Shammar tribe, backed by the Ottomans, overpowered 'Abd al-Raḥmān ibn Fayṣal Āl Sa'ūd in his bastion of Dir'iyah in 1891. The surviving members of the House of Saud, including 'Abd al-'Azīz ibn 'Abd al-Raḥmān Āl Sa'ūd (1879–1953), took refuge in Kuwait. Again with the sponsorship of British colonialism, 'Abd al-'Azīz regained Riyadh in 1902, and began to expand his realm, which he named Saudi Arabia in 1932. With this the House of Saud — Āl Sa'ūd, consisting of 'Abd al-'Azīz and his five brothers — became the ruling dynasty of Saudi Arabia. In the mid-1990s, the male progeny of these six brothers by wives and concubines totaled more than

6,000 (editor's note: the transliteration convention that is normally applied to Arabic names like *Sa'ūd* and *'Abd al-'Azīz* has not been applied to words and phrases like *House of Saud* and *Saudi Arabia* because these terms already exist in common usage as they are, and would be otherwise unrecognizable with transliteration marks; thus the word *Saud* is the same as the more precisely transliterated word *Sa'ūd*).

294 **Ariel Sharon** (1928–present) – Israeli-Zionist military officer and politician; born Ariel Scheinermann to a Zionist family in Kafr Malal, Palestine. Sharon joined the terrorist Haganah paramilitary organization as a youth. He fought in the Israeli war of independence (1948–1949) to formally occupy a portion of Palestine and continued his military career, working as an intelligence officer. He established Unit 101, composed exclusively of volunteers, to carry out swift cross-border reprisal attacks; one such operation against an Egyptian military camp in Ghazzah (Gaza) in 1955 resulted in 38 Egyptian deaths. Later on, when Unit 101 was incorporated into the Israeli paratroopers, Sharon became a paratroop commander.



During the Suez War in 1956, Sharon, leading a brigade, exceeded his orders and engaged in a battle that caused many casualties. It is said that this impetuosity slowed down his promotion. Only when Yitzhak Rabin became Chief of Staff of the Israeli Defense Forces (IDF) in 1965 was Sharon promoted to head the training department of the general staff. Two years later he became a brigadier-general. During the 1967 Six-Day War, Sharon commanded a division on the southern front, capturing the Umm Qatif range in the Sinai. In 1969, he was put in charge of the southern command. His iron-fist policy toward the Palestinian resistance in the Israeli-occupied territories of the West Bank and Ghazzah proved controversial to some Israeli doves, but nonetheless ruthless and brutal to the Palestinians.

In mid-1973 he quit the army and entered politics by joining Gahal. Sharon was instrumental in the creation of Likud out of the merger of Gahal, the Free Center, and the State Party (a remnant of Rafi and the Eretz Yisrael movement). In the 1973 Ramaḍān War (also known in Western history books as the Yom-Kippur War) Sharon commanded a division that established a bridgehead over the Suez Canal. Upon further investigation after the conclusion of the war, his command of the division gave credence to earlier reports of his violent atrocity tendencies. After being elected to the Knesset in December of 1973, he resigned some months later to serve Labor Prime Minister Rabin as an adviser. In 1976, he formed his own group, Shlomtzion (Peaceful Zion), which won two seats in the 1977 election. He merged his group with the Herut faction of Likud, and became minister of agriculture in the Likud-dominated government. He was also appointed

chairman of the cabinet's (Yahūdī) settlement committee. Following the 1981 elections, he was named defense minister.

Once the Israeli Zionists withdrew their troops from the Sinai in April of 1982, Sharon finalized his plans to attack Lebanon. Having launched the campaign with the ostensible aim of capturing a strip of Lebanese territory to rid it of Palestinian freedom-fighters, Sharon expanded it into a full-fledged war, advancing to Beirut, besieging it for 63 days, and bombarding it mercilessly from the land, air, and sea. After securing the departure of Syrian and Palestine Liberation Organization (PLO) troops from Beirut, Sharon set out to become kingmaker in Lebanese politics by getting Bashir Jemayel "elected" president in late-1982. He succeeded, only to see his protege assassinated before he could take office.

Sharon allowed his Maronite allies a free hand to murder some 2,000 Palestinians in the refugee camps of Sabra and Shatilla (Ṣabrā and Shātīlā). A demonstration by about 400,000 Israelis compelled the regime to appoint a commission of inquiry, headed by the chief supreme court judge, Yitzhak Kahan. Following a critical report by this commission, Sharon was forced to resign as defense minister in February, 1983, although he retained a place in the cabinet as a minister without portfolio.

In what was called a "national unity government," formed in September, 1984, Prime Minister Shimon Peres appointed him minister of trade and industry, and a member of the inner political cabinet. He held these jobs until January, 1990. In the reconstituted cabinet led by Yitzhak Shamir in May, 1990, Sharon became minister of housing, and accelerated the building of Yahūdī settlements in the West Bank. Following the defeat of Likud in the 1992 elections, Sharon lost his preeminence in Israeli politics for about eight years. He made a comeback by staging his provocative intrusion into the precincts of al-Masjid al-Aqṣā (September, 2000), which set into motion the second Palestinian *intifāḍah* and made him prime minister on a political platform that promised the Israeli Zionists an end to the *intifāḍah* in 100 days.

He remained as prime minister from 2001–2006, during which time he orchestrated the bogus Israeli disengagement from Ghazzaḥ in 2004–2005, and created the Kadima Party, after leaving Likud in 2005. His ugly political and military career was ended by a stroke in early-2006, a vegetative condition that has persisted for six years as this volume goes to press.

Shimon Peres (1923–present) – Israeli politician and prime minister from 1984–1986 and from 1995–1996. Born Shimon Persky into a middle-class household in Poland, Peres was 11 years old when his family moved to Palestine. After studying at an agricultural school, he joined a kibbutz. From 1941–1944 he was secretary of a Zionist youth group. Active in the terrorist Haganah paramilitary organization since 1941, he was promoted to its command six years later and assigned the task of procuring weapons. By the end

of the Israeli war of independence (1948–1949) he had become commander of the Israeli navy. Between 1953 and 1959 he served as the defense ministry's director-general; among other things he reinforced Israel's military links with the Western nations, especially in the nuclear weapons program, developed with assistance from France, and plans and "hot" nuclear material stolen from the US.



He entered the Knesset in 1959 on a Mapai ticket and has retained a seat ever since. From 1960–1965 he served as deputy defense minister. He left Mapai and became secretary-general of Rafi, led by David Ben-Gurion, in 1965. When the Labor party was formed in 1968, Peres joined it and became its deputy secretary-general. The next year he joined Golda Meir's cabinet as minister without portfolio. He served as transport minister from 1971–1974, followed by a short stint as information minister. Prime Minister Yitzhak Rabin appointed him defense minister from 1974–1977. In contravention of party policy, Peres compromised with the ultranationalist Gush Emmunim when they set up a settlement in Kadum, thus setting the stage for Yahūdī colonization in the central portion of the West Bank.

In a determined challenge to Rabin for party leadership in 1976, Peres lost by a narrow vote. But, following Rabin's resignation in the wake of the disclosure that, as Israel's ambassador to the US, his wife had maintained an active bank account there — an illegal act — party delegates elected Peres their leader. In the 1977 election he lost to Likud, led by Menachem Begin. After the indecisive result of the 1984 election, Peres formed a coalition and rotation deal with Likud, then led by Yitzhak Shamir, and became prime minister of a national unity government from 1984–1986. Peres oversaw Zionist Israel's withdrawal from Lebanon (except for a border "trip-strip"), and reduced the inherited runaway inflation to a tamable level. He served as deputy premier and foreign minister from 1986–1988. With the 1988 poll mirroring the previous stalemate, Peres renewed his power-sharing agreement with Likud. In the Shamir-led cabinet he became deputy premier and finance minister. Peres' differences with Shamir on how to proceed with the Middle East "peace process" led to his resignation from the government in 1990 and Labor's withdrawal from the ruling coalition.

In the 1992 leadership contest, he lost to his long-time rival, Rabin. After Labor's victory in the 1992 poll, Peres was appointed foreign minister. But Rabin allowed him to engage only in multilateral talks with the Arabian countries, initiated by the so-called Middle East peace conference in Madrid (October, 1991). Once Israel had lifted its ban on contact with the PLO (January, 1993), Peres became involved in secret talks with the PLO in Norway. The resulting Israel-PLO Accord, concluded in September, 1993 in Washington, was a personal triumph for him. A year later he saw his "peace"

efforts elsewhere culminate in a Jordanian-Israeli “Peace Treaty.” He shared the 1994 Nobel Peace Prize with Rabin and Yasser Arafat. Following the assassination of Rabin in November, 1995, Peres became prime minister for 7 months. Since then he has been involved in cabinet level duties.

295 **Sudayrī Seven** – a powerful alliance within the House of Saud comprising the seven sons of King ‘Abd al-‘Azīz ibn ‘Abd al-Raḥmān Āl Sa‘ūd (1879–1953), founder of Saudi Arabia, from Ḥaṣṣah bint Aḥmad Āl Sudayrī (1900–1969), one of his 22 official wives. The seven sons are:

1. Fahd ibn ‘Abd al-‘Azīz (1921–2005) – King of Saudi Arabia from 1982–2005.
2. Sulṭān ibn ‘Abd al-‘Azīz (1929–2011) – Defense Minister from 1962–2011 and Crown Prince from 2005–2011.
3. ‘Abd al-Raḥmān ibn ‘Abd al-‘Azīz (1931–present) – Deputy Defense Minister from 1978–2011.
4. Nāyef ibn ‘Abd al-‘Azīz (1933–2012) – Interior Minister from 1975–2012; First Deputy Prime Minister and Crown Prince from 2011–2012.
5. Turkī ibn ‘Abd al-‘Azīz (1934–present) – Deputy Defense Minister from 1968–1978.
6. Salmān ibn ‘Abd al-‘Azīz (1935–present) – Governor of Riyadh from 1963–2011; Defense Minister since 2011 and current Crown Prince since 2012.
7. Aḥmad ibn ‘Abd al-‘Azīz (1942–present) – Deputy Interior Minister from 1975–2012 and Interior Minister since 2012.

296 For further information on Islamic and non-Islamic opposition to the Saudi regime, refer to the publications of two prominent Saudi opposition figures: Muḥammad al-Mas‘arī and Sa‘d al-Faqīh.

Muḥammad al-Mas‘arī (1948–present) – Saudi political dissident and physicist who was exiled and then given asylum in the United Kingdom in 1994. He was an outstanding student at the University of California at Berkeley, from where he got his PhD, and later he served as the chairman of the physics department at King Saud University in Riyadh. After his exile, he organized the Committee for the Defense of Legitimate Rights (CDLR), and is now the head of the Party of Islamic Revival. He is also an advisor to the Islamic Human Rights Commission.

Sa‘d al-Faqīh (1957–present) – Saudi political dissident who now heads the Movement for Islamic Reform in Arabia (MIRA). He was a professor of surgery at King Saud University until 1994, when he was exiled to the United Kingdom. He has asserted that the Saudi government is illegitimate.

297 **Ikhwān** (Islamic militants of Arabia) – not to be confused with al-Ikhwān al-Muslimūn the predominant Islamic movement that was launched in Egypt by Ḥasan al-Bannā in the late-1920s. ‘Abd al-‘Azīz ibn ‘Abd al-Raḥmān Āl Sa‘ūd, the ruler of Najd, conceived the idea of settling the nomadic tribes in colonies in order to teach them the tenets of Islam as a step toward replacing their customary law with Shari‘ah and their traditional tribal bonds with religious ones. Implementing this idea after 1913, he named the settlement movement “Hijrah,” by which he sought to raise its status to the iconic Hijrah of Allah’s Prophet (ﷺ), and the settlers were called the Ikhwān. Fired up with a bent of fanaticism, they were given a mission to fan out with their Wahhābī slant of Islam, which they did to the farthest corners of Arabia and beyond.

By the 1920s, their colonies had become the primary source of conscription for ‘Abd al-‘Azīz’s nascent military. During the next several years these zealous Ikhwān helped ‘Abd al-‘Azīz expand his realm to nearly four-fifths of the Arabian Peninsula. In 1927, Britain, the most formidable power in the region, recognized ‘Abd al-‘Azīz Āl Sa‘ūd as King of al-Ḥijāz and Sultan of Najd and its “dependencies,” on the condition that he respected Britain as the Suzerain of Oman and the Persian Gulf principalities (later to become Kuwait, the United Arab Emirates, Qatar, Bahrain, and Yemen). This new Saudi feudal kingdom had also to concede to British control of Iraq and Transjordan, then under what was officially referred to as the British Mandate.

Ignoring ‘Abd al-‘Azīz Āl Sa‘ūd’s agreement with Britain, some of the Ikhwān commanders continued to raid territories outside his domain. This led to conflict between the Ikhwān and ‘Abd al-‘Azīz in 1929, with 8,000 Ikhwān facing off against 30,000 well-armed soldiers under the command of ‘Abd al-‘Azīz Āl Sa‘ūd (in reality, the British were in command). The rebel Ikhwān were defeated. Further battles followed, and it was not until early-1930 that the last of the defiant Ikhwān chiefs surrendered. Those Ikhwān commanders who had stayed loyal to ‘Abd al-‘Azīz received regular stipends. Soon their units were transformed into the Saudi Arabian National Guard.

298 There may be equivalency tests involved, but in reality and in practice the social consensus is to accredit a person according to his or her educational and demonstrative merits.

299 **Peace of Westphalia** (1648) – refer to Endnote 120 in Volume 6.

300 **Charles Robert Darwin** (1809–1882) – refer to Endnote 4 in Volume 6.

301 Mike Adams, *The GMO debate is over; GM crops must be immediately outlawed; Monsanto halted from threatening humanity*. (Cody, Wyoming:

Naturalnews.com website, September 21, 2012).

http://www.naturalnews.com/037262_GMO_Monsanto_debate.html

302 **Hammurabi** (18th century BCE) – Amorite king of Babylon who ruled for over four decades from 1792–1750BCE, best known for his Code of Laws. He is also famous for the military conquests that made Babylon the greatest power in Mesopotamia.

303 **Ten Commandments** or **Decalogue** – the fundamental laws of Judaism, said in the Bible to have been given to Moses (⚡) on Mt. Sinai. They describe the general religious and moral requirements for the Jewish people, and set the terms of God’s covenant with them, although they are often phrased as universal principles. Slightly variant forms of the *ethical decalogue* are found in the 20th chapter of the Book of Exodus (20:3–17), and in the 5th chapter of the Book of Deuteronomy (5:7–21), but a cultic variant appears in Exodus, 34:14–26 (covering major Jewish feasts and offerings). A further tradition declares that God inscribed them on two tablets of stone that were then deposited in the Ark of the Covenant (Deuteronomy, 9). The well-known ethical decalogue contains the following commands:

1. the God of Israel shall be acknowledged as one and unique,
2. worship of images is prohibited,
3. misuse of the Lords’s name is prohibited,
4. the Sabbath must be observed,
5. one’s parents must be honored,
6. murder is prohibited,
7. adultery is prohibited,
8. theft is prohibited,
9. false testimony is prohibited, and
10. coveting the goods belonging to one’s neighbor is prohibited.

This numbering sequence varies in some Jewish and Christian circles.

Covenant – in the Hebrew Scriptures, the agreement between God and “His chosen people,” which was the basis of the Jewish religion. It is especially identified with the giving of the law to Moses (⚡) on Mt. Sinai, but preceded by covenants with Noah and Abraham (⚡). Some New Testament writers portray the “death” of Jesus (⚡) as a “new covenant.”

304 **Book of Deuteronomy** – the fifth and last book of the Pentateuch, in the Hebrew Bible/Old Testament. Its title means *a repetition of the law*. Though its authorship has been traditionally attributed to Moses (⚡), many historians date it much later, 7th century BCE. It surveys Israel’s wilderness experiences and presents an extensive code of religious laws and duties.

Moab – ancient country in present-day Jordan east of the southern part of the River Jordan and the Dead Sea. The inhabitants were closely akin to the Hebrews in culture, language, and religion, but were often at war with them, as recorded in the Old Testament. Moab eventually became part of the Islamic domain during the *khilāfah* of 'Umar ibn al-Khaṭṭāb. The Moabite Stone, discovered in 1868 at Dhiban, dates from the 9th century BCE and records the rising of Mesha, king of Moab, against “Israel.”



305 **Josiah** (7th century BCE) – in biblical and Judeo-Christian history, a king of Judah (639–609BCE), who is a favorite of the Deuteronomistic historians because of his religious reforms (2 Kings, 22:3; 2 Chronicles, 34:1–33), allegedly based on the discovery of “the book of the law” in the 18th year of his reign. He is credited with destroying pagan cults and attempting to centralize worship in Jerusalem and the Temple. He died in battle against the Egyptians at Megiddo.

306 **Dan** – at the beginning of Israeli history, it was a satellite city of Sidon called Laish, which was conquered and resettled by Danite tribesmen (Judges, 18); proverbially it represents the northernmost reach of the land of “Israel” (“from Dan to Beersheba” as it were). Recent archaeology suggests that during the time of David (ﷺ), 10th century BCE, this frontier city had been strongly fortified as a bastion of the empire. That, together with other Israeli associations, which can only be surmised, doubtless accounts for the fact that after the separation of the two kingdoms of Israel and Judah on the death of Solomon (ﷺ), Dan and its sanctuary were declared a privileged royal shrine by Jeroboam I (1 Kings, 12), along with Bethel, probably the most venerated of all the holy places of early Israel.

Bethel – an ancient city, identified with present day Beitin, located ten miles north of Jerusalem on what is called the Benjamin-Ephraim border. Bethel hosted a near continuous occupancy from about 2000BCE until the “Christian Era,” and apart from Jerusalem, is the most frequently mentioned city in the Old Testament (72 times).

Archeologically, ceramic evidence indicates that occupancy began soon after the demise of the neighboring city, Ai. Hyksos (an Asiatic people who took over the Nile Delta area of Egypt) occupation spanning from 1750–1550BCE produced a quality defense system, and prior to Israel’s takeover of Bethel, the house masonry was first-rate. Israel’s conquest of

Bethel is summarily reported in the Book of Judges (1:22–26) and at greater length in the 8th chapter of the Book of Joshua, assuming, as many scholars do, that Bethel, not Ai, was the city originally mentioned. Bethel's extensive destruction in the 13th century BCE is ordinarily attributed to Israel, since a complete break is attested to, followed by a much poorer culture. Repeated devastations in the 12th and 11th centuries BCE invite the thesis that Bethel was temporarily held by Benjamin (Joshua, 18:21–22), reclaimed by the Canaanites, and later taken by Ephraim (1 Chronicles, 7:28 lists Bethel as Ephraimite property). Formerly named Luz (Genesis, 28:19), the city boasted a Canaanite sanctuary dedicated to El who headed the Canaanite pantheon.



In pre-monarchic Israel, Bethel is first linked with Abraham (אברהם), who, according to Judeo-Christian sources, erected an altar there (Genesis, 12:8). At Bethel, Yahweh extended the dual promise of land and progeny to Jacob (יַעֲקֹב), who responded with a pledge of loyalty (Genesis, 28:10–22). Deborah's judgeship had its locus near Bethel (Judges, 4:5), and the city was included in Samuel's itinerary of the towns he visited as an Israeli judge (1 Samuel, 7:16).

In monarchic Israel, King Saul recruited a detachment of soldiers who were with him near Bethel (1 Samuel, 13:2), and David dispatched there a portion of war booty (1 Samuel, 30:27). As monarch of the northern kingdom, Jeroboam I made Bethel a royal sanctuary to rival the Jerusalem Temple (1 Kings, 12:26–33). Here the Deuteronomist denounced as idolatrous his choice of fertility-oriented golden calves as pedestals upon which Yahweh was invisibly enthroned. Amaziah, the priest of Bethel, scolded Amos for his harsh criticism of king (Jeroboam II) and cult (Amos, 7:10–17). Where Jehu failed, Josiah succeeded in destroying Bethel's sanctuary (2 Kings, 10:29; 23:15). Razed in the interim between Babylonian and Persian rule, Bethel was resettled by a small group returning from Babylonian exile (Ezra, 2:28). In the Hellenistic and early Roman periods, Bethel was more prosperous though it is never mentioned in the New Testament.

307 **Priestly Code** – refer to Endnote 115 in Volume 4.

308 **Megiddo** – in antiquity, an important town in northern Palestine controlling the main route from Egypt to Syria. Under Israeli control from around 1000BCE, it was rebuilt by Solomon (סְלוֹמֹן) as a military and administrative center (970–933BCE). Among its most impressive remains are the 9th-century stables of the Israeli kings.

309 **Kadesh-barnea** – an oasis in the wilderness of Paran; camping place of the Israelis on their journey from Egypt (Numbers, 13:26). It was one of the southernmost points of the territory of the “Land of Israel” as envisaged by Moses and Joshua (Numbers). The Israelis dwelt there for a considerable period, during which Moses (Numbers) dispatched the Twelve Spies. The site is believed to be in east central Sinai.

310 **Levites** – descendants of the tribe of Levi, consecrated by Moses (Numbers) to serve in the Cult of the Tabernacle and to instruct the people. In ancient times, the firstborn of each family served as priest, but because of the loyalty of the Levites during the incident of the Golden Calf, a son other than the firstborn could become priest. Each family of Levites was assigned specific duties connected with the transport and assembly of the parts of the Tabernacle in the wilderness. The family of Aaron (Numbers) was singled out for service within the Tabernacle (later, the Temple) as priests in the fullest sense.

After the conquest of Palestine, the Levites were enjoined to teach the Torah to the people, being therefore excluded from any territorial inheritance, but receiving (ownership of) 48 towns with their environs throughout the country, as well as a tithe of the agricultural produce. This arrangement worked somewhat differently in practice. Certain towns assigned to the Levites were only captured a long time after the conquest, or not at all, and there is no evidence to show how effective the collection of tithes was. Consequently, some of the Levites, served at high places (look, for example, at Judges, 17), especially in the Northern Kingdom after Jeroboam had instituted independent worship.

In his utopian Temple plan, Ezekiel replaced the non-Jewish Nethinim with the Levites, but this scheme was never executed. According to the Books of Chronicles, when the Temple service was organized, traditionally by David (Numbers), the Levites were divided into groups, each engaging in different work (singers, instrumentalists, gatekeepers, assistants to the priests during the sacrifice, etc). Like the priests, every group was divided into 24 sections, each serving for a week at a time. In Second Temple times, the priests outnumbered the Levites, and apparently shared their tithe. In the Halakhah, the Levite is regarded as second to the priest (for example, at the Reading of the Law), and has the privilege of laving (washing) the priest's hands before the latter blesses the people.

311 **Scribes (Sopherim)** – in general, a writer of documents or copyist; more specifically, in post-exilic (Jewish history following the Babylonian captivity, 586BCE) and pre-rabbinic Judaism, a class of experts on the Jewish Law. Although Ezra was both a priest and a scribe, a class of lay Torah scholars eventually arose, who not only preserved and interpreted biblical laws, but

by New Testament times were also involved with courts of justice. Most of them were Pharisees. In Judaism, they were also recognized for their scholarship and rulings outside of Palestine.

Pharisee – Hebrew for *separatist*; member of an ancient Hebrew political party and sect of Judaism that formed in Roman-occupied Palestine in the 2nd century BCE in protest against all movements favoring Hellenization. The Pharisees were the party of the common man, standing for rabbi, prayer, and synagogue. They were opposed by the aristocratic Sadducees. The Pharisees rejected political action, and in the 1st century CE one group of their followers, the Zealots, broke away to pursue a nationalist policy. After the fall of Jerusalem, the destruction of the Temple (70CE), and the dispersal of Jews throughout the western Roman Empire, Pharisaic ideas became the basis of Orthodox Judaism.

Sadducees – a major party within Judaism (2nd century BCE–70CE), the name probably deriving from the priest Zadok, whose descendants held priestly office from Solomon's (☩) times. They were mainly aristocrats, associated with the Jerusalem priesthood (included in their number was the high priest), and influential in Israel's political and socio-economic life. Josephus (1st-century Jewish historian and soldier) suggests that they differed from the Pharisees by their denials of the legal force of oral traditions, of bodily resurrection, and of divine determinism.

Essenes – an ancient Jewish religious sect located in the area near the Dead Sea (200BCE–200CE), whose members lived a life of denial and asceticism, as they believed that the Day of Judgment was imminent. The *Dead Sea Scrolls*, discovered in 1947, are believed by some scholars to be the library of the community. John the Baptist (☩) may have been a member of the Essenes.

312 **Mishnah** – Hebrew for *repetition*, referring to the practice of learning by repetition. An important written collection of rabbinic laws, supplementary to the legislation in Jewish scriptures. The laws are classified under six main headings (*sedarim*):

1. Seeds (agricultural tithes),
2. Set Feasts,
3. Women,
4. Damages,
5. Holiness (offerings), and
6. Purities.

Although the Mishnah's general arrangement can be traced to Rabbi Akiba (120CE), its final editing was due to Rabbi Judah the Prince (200CE).

Midrash – in general terms, teaching linked to a running exposition of scriptural texts, especially found in rabbinic literature. The scriptural interpretation is often a relatively free explanation of the text's meaning, based on attaching significance to single words, grammatical forms, or similarities with passages elsewhere so as to make the text relevant to a wide range of questions of rabbinic interest. The term can also apply to the genre of rabbinic writings that consist of such interpretations.

Talmud – Hebrew for *learning*; a multi-volume compilation of Jewish Oral Law, codified and compiled in Hebrew by Rabbi Judah Ha-Nassi (Judah the Prince) around 200CE, with added commentaries, written in Aramaic, during the next four centuries. Study in ancient academies was conducted orally, and it is not known when the Talmud was first written down. There are two versions of it: the Babylonian (completed in 500CE) and the Palestinian (completed in 400CE), the former, with 2.5 million words, being three times the length of the latter.

The Babylonian Talmud is considered the authoritative version. It consists of the text of the Oral Law, the Mishnah, and other collections, including the **Tosefta**; and the **Gemara**, the commentaries on the text. Sometimes the term *Talmud* is used for the Gemara alone. When Rabbi Shlomo Yitzhaki, known as Rashi, a leading interpreter of the Hebrew Bible in the 11th century CE, produced his commentary on the Talmud, the debates summarized in the Gemara became available to Jewish scholars at large. The comments of Rashi and his three grandsons were incorporated into later versions of the Talmud. The Babylonian Talmud was first published in Spain around 1482. The standard version, annotated in the 16th century, first appeared in Vilnius, Lithuania, in 1886, followed by 36 volume translations of the Babylonian Talmud into German and English in the 20th century.

The Mishnah, divided into six orders (*sedarim*), comprises 63 tractates, only 36.5 of which have commentaries. Though the main purpose of the Gemara was to summarize the debates among rabbis on the interpretation of the Mishnah and judicial administration, it became a mass of information on a variety of subjects, with a non-legal text called the **Haggadah**. In a dialectical fashion, the Talmud presents a piece of legal text followed by various interpretations included in the Gemara and the works of Rashi and his three grandsons. Devout Jews regard the opinions given by the judges in the Talmud as having the force of law. The Talmud is of major significance to Orthodox Jews, and their rabbis consult it when considering any matter of importance. This is particularly true in occupied Palestine.

Halakhah – the subject matter contained in the Talmudic and Rabbinic literature of Judaism dealing with the laws governing religious or civil practice in the Jewish community. It is distinguished from the **Haggadah**, which is

less concerned with religious law than with such material as parables, fables, sagas, and prayers.

- 313 **Rabbi Johanan ben Zakkai** (30–90CE) – regarded as one of the most important Jewish sages in the era of the Second Temple (516BCE–70CE); a primary contributor to the Mishnah, the core text of Rabbinical Judaism. Particularly dedicated to religious study, he was vigorous and enterprising in expressing opposition to the Sadducees' interpretations of the Jewish Law.

In one instance, he is known to have said, "If you are holding a sapling in your hand and someone tells you, 'Come quickly, the messiah is here!' — first finish planting the tree and then go to greet the messiah." He is buried in the Maimonides Burial Compound in Ṭabariyah (Tiberias).

Titus Flavius Josephus (37–100CE) – originally Joseph ben Matthias, a Jewish historian and soldier, born in Jerusalem, who commanded a Galilean force during the Jewish Revolt against Rome in 66CE. He cunningly gained favor upon surrendering to the Romans, and went to Rome, where he produced several writings on Jewish history and religion, including *History of the Jewish War* (75–79CE) and *Antiquities of the Jews* (93CE). See also Endnote 371 in Volume 5.

Philo (20BCE–40CE) – Alexandrian philosopher. The only details known of his life are a visit to Palestine and his participation in the deputation of Alexandrian Jews to Roman Emperor Caligula during the anti-Jewish outbreaks in 40CE. His family was one of the wealthiest in Egypt. He received a Hellenistic education, as his writings are indicative of a familiarity with Greek literature, philosophy, etc. Although his thorough command of Greek stems from his acquaintance with the philosophers, especially Plato, his Jewish education appears to be minimal; it is doubtful if he knew Hebrew, and his knowledge of the Bible appears to be derived from the Septuagint and from Hellenistic commentaries that were current among Alexandrian Jewry. These commentaries were allegorical and Philo adopted this approach in his own writings.

His literary output was considerable, including metaphysics, ethics, and biblical commentary. He also wrote a historical work, parts of which survive in his account of the persecution by and retribution of Flaccus, governor of Egypt, during the anti-Jewish disturbances, and in a vivid description of the deputation to Caligula. Philo taught that God created the world from eternal matter but did not influence it directly, and that the logos mediates between God and the world. The human soul is derived from the Divine Source and is hence capable of attaining a conception of the nature of divinity not through spiritual perception but by self-immersion, either through mystic mediation or the spirit of prophecy: this is the ultimate goal in man's striving

for moral self-elevation. According to Philo, Judaism holds the instrument that enables man to attain moral and philosophical perfection — that is, the Torah, which opens the way to union with the Divine. The way is allegorical; the Pentateuchal stories of non-moral content depict for the philosopher the coarse passions of mankind that are to be avoided, while other stories allegorically depict the good that is to be striven for. Generally, Philo believes Jewish Law to be the purest revelation of divinity. His philosophy is eclectic, using borrowed elements in an individual fashion, and fusing Greek and Jewish elements into one system. The effects of his teaching are discernible not in subsequent Jewish thought but in the Church Fathers and in Neoplatonism.

Qumrān (Khirbet Qumran) – a site on the northwestern shore of the Dead Sea. Excavations (since 1949) have uncovered buildings believed to have been occupied by the owners of the *Dead Sea Scrolls* found in the nearby caves of Wādī Qumrān. Adjacent to the buildings is an extensive cemetery.

314 **Book of Ruth** – book of the Hebrew Bible/Old Testament, presenting a popular story ostensibly set in the time of Israel's tribal judges, but named after its central character, Ruth. Ruth's mother-in-law, Naomi, arranged a levirate marriage (childless widow marrying her deceased husband's close relative) of Ruth to Boaz, a rich kinsman of Naomi's deceased husband, upon their return to Judah from Moab. Ruth became the mother of Obed, grandfather of David (ﷺ). Usually dated in the 5th to 4th century BCE, it is significant for its liberal attitudes to non-Israelis and mixed marriages, since Ruth was a Moabite.

Book of Jonah – one of the 12 so-called “minor” prophetic writings of the Hebrew Bible/Old Testament, unusual for its narrative about the reluctance of Jonah (ﷺ) himself in preaching to the city of Nineveh. It includes the famous legend of Jonah's (ﷺ) being swallowed by and saved from a “great fish.” Although the story is set in the mid-8th century BCE, the work itself is probably post-exilic (after the Babylonian captivity, 586BCE); it emphasizes Israel's role in addressing the heathen nations, and thus implicitly opposes Yahūdī exclusivism.

315 **Jabneh** (Greek: **Jamnia**) – ancient Palestinian city south of Yaffa. Mentioned in the Bible as **Jabneel**, it lay in the territory of Judah and was fortified by Uzzi-ah as a barrier against Philistine expansion. Jabneh became Hellenized in the Second Temple Period (516BCE–70CE), was an object of strife during the Has-monean wars, and was constituted an autonomous city under Pompey the Great (106–48BCE). After the destruction of the Second Temple, Rabbi Johanan ben Zakkai opened an academy there; he assembled a group of scholars and reestablished the Sanhedrin, which sat in Jabneh until the Bar Kokhba

Revolt. From the late 2nd century, the number of Jews in Jabneh diminished and after the Islamic liberation, the community was preponderantly Samaritan. The Crusaders conquered the town (which they called Ybelin), and it remained an important commercial center in the Middle Ages. It was occupied by the Zionists in 1948, its 1990 population numbering around 21,000.

Book of Ecclesiastes – a biblical work, specifically attributed to “The Preacher, the son of David, King of Jerusalem,” who has traditionally been identified as Solomon (שלמה), although the work is usually now dated in the post-exilic period of Israel’s history. It is largely philosophical in its reflections on the meaning of life, declaring that “all is vanity.” The title is derived from the Greek rendering of the Hebrew word *koheleth*, meaning *the preacher, one who speaks or teaches in an assembly*.

Song of Songs (also known as the **Canticles**) – Hebrew for *Shir ha-Shirim*; first of the Five Scrolls incorporated in the biblical Hagiographa (the books of the Bible comprising the last of the three major divisions of the Hebrew scriptures, other than the *Law and the Prophets*; it includes the Books of Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra, Nehemiah, and Chronicles). The contents comprise love-poems written in dialogue form, and the composition is attributed to Solomon (שלמה). Various interpretations have been suggested. Some regard it as a dramatic poem with several actors (the maiden Shulamit, the daughters of Jerusalem, and the shepherd boy) relating the love of Solomon (שלמה) for a country girl who herself loved a shepherd. Others hold it to be a collection of bridal songs written for festal days or perhaps simply a collection of love-poems. The Talmud and medieval commentators interpret the Song of Songs as an allegory depicting a dialogue between God and Israel containing mystical songs of holiness. Christian tradition saw in it a dialogue between Jesus (ישו) and the Church.

316 **Hillel I** (1st century BCE–1st century CE) – also known as **Hillel Hababli** (the *Babylonian*) or **Hillel Hazaken** (the *elder*); born (probably) in Babylonia, he was one of the most respected Jewish teachers of his time. He immigrated to Palestine at about age 40 and founded a “school” of followers bearing his name, which was frequently in debate with (and often presented more tolerant attitudes than) the contemporary followers of Shammai. Noted for his use of seven rules in expounding scripture, his views were influential in later Rabbinic Judaism.

Shammai (1st century BCE–1st century CE) – a Jewish scholar and Pharisaic leader, who was apparently a native of Jerusalem and head of a famous school of Torah scholars. The Shammai school’s interpretation of the Law

was often in conflict with the equally famous school led by Hillel Hazaken. Relatively little is known of Shammai himself, except that his legal judgments were often considered severe and literalistic, compared to Hillel's. Both are often referred to in the Mishnah.

317 **Epistles** – Apocryphal letters written in the 3rd century CE and later, modeled after those in the New Testament. They were not widely used and did not become a part of the New Testament canon. Best known are the Epistles of Christ and Abgar, the Epistles of Paul and Seneca, the Epistle to the Laodiceans, and the Epistle of the Apostles.

318 **bar mitzvah** – Hebrew for *son of the commandment*; Jewish celebrations associated with reaching the age of maturity and of legal and religious responsibility, being 13 years plus one day for boys. The child reads a passage from the Torah or the *Law and the Prophets* in the synagogue on the Sabbath, and is then regarded as a full member of the congregation. Non-Orthodox synagogues have a bat mitzvah (Hebrew for *daughter of the commandment*) ceremony for girls at 12 years plus one day.

319 **Caiaphas** (1st century BCE–1st century CE) – son-in-law of Annas, eventually appointed by the Romans to be his successor as high priest of Israel (18–36CE). According to New Testament accounts, the major antagonist of Jesus (ﷺ) was Caiaphas who is said to have organized the plot to kill the prophet. Caiaphas is also said to have been involved in the Sanhedrin trial, in which Jesus (ﷺ) was interrogated after his arrest (Matthew, 26:57–68; John, 18:14–28). As high priest of Israel, Caiaphas later questioned St. Peter after his detention in Jerusalem (Acts, 4).

320 **Thomas Hobbes** (1588–1679) – political philosopher, born in Malmesbury, Wiltshire. He studied at Oxford, and began a long tutorial association with the Cavendish family, through which he traveled widely and became acquainted with such leading intellectuals of the day as Bacon, Ben Jonson, Galileo, Descartes, and Gassendi. After studying Euclidean geometry, he thought to extend its method into a comprehensive science of man and society. Obsessed by the civil disorders of the time, he wrote several works on government, including *Elements of Law* (1640) and *De cive* (*On the Citizen*, 1642). In 1646, he became mathematical tutor to the Prince of Wales at the exiled English court in Paris, where he wrote his masterpiece *Leviathan* (1651), presenting his mature thoughts on metaphysics, psychology, and political philosophy. He was a thoroughgoing materialist, and argued that human beings are wholly selfish; enlightened



self-interest explains the social contract in which they surrender the right of aggression to the sovereign state. In 1652, he returned to England, submitted to Oliver Cromwell, and settled in London. At the Restoration, he was given a pension, but continued to be a highly controversial figure. His last works, written in his 80s, were an autobiography in Latin verse (1672) and verse translations of Homer's *Iliad* (1675) and *Odyssey* (1676).

John Locke (1632–1704) – philosopher, born in Wrington, Somerset. He studied at Oxford, and in 1667, joined the household of Anthony Ashley Cooper, later first Earl of Shaftesbury, gaining through him a succession of official appointments and meeting the leading intellectuals of the day, including Robert Boyle. In 1672, Locke became secretary of the Board of Trade, lived in France for health reasons (1675–1679), then moved to Holland. He returned to England in 1689 and became a commissioner of appeals, retiring in 1691 to Oates, Essex. His major work, the *Essay Concerning Human Understanding* (1690), is a systematic inquiry into the nature and scope of human reason, very much reflecting the scientific temper of the times in seeking to establish that “all knowledge is founded on and ultimately derives from sense... or sensation”; the work was the starting point of the British empiricist tradition which led from Locke to Berkeley and Hume. His *Two Treatises of Government* (1690) were also influential, and his sanctioning of rebellion in defense of natural rights and constitutional law had a powerful influence on the American and French Revolutions.



321 **Karl Heinrich Marx** (1818–1883) – German philosopher, economist, and social theorist whose account of change through conflict is known as historical, or dialectical, materialism. His *Das Kapital, Kritik der Politischen Ökonomie* (*Capital: Critique of Political Economy*) is the fundamental text of Marxist economics, and his systematic theses on class struggle, history, and the importance of economic factors in politics have exercised an enormous influence on later thinkers and political activists.



The son of a lawyer, Marx was born in Trier and studied law and philosophy at Bonn and Berlin. During 1842–1843, he edited the *Rheinische Zeitung* (*Rhineland Newspaper*) until its suppression. In 1844, he began his lifelong collaboration with Friedrich Engels, with whom he developed the Marxist philosophy, first formulated in their joint works, *Die Heilige Familie* (*The Holy Family*, 1844) and *Die deutsche Ideologie* (*German Ideology*, 1846), and in Marx's own *Misere de la Philosophie* (*Poverty of Philosophy*, 1847). *Die deutsche Ideologie* is the work that first enunciates their theory about demon-

strating the material basis of all human activity, "Life is not determined by consciousness, but consciousness by life."

Both joined the Communist League, a German refugee organization, and in 1847–1848, they prepared its program, *The Communist Manifesto*. During the 1848 revolution Marx edited the *Neue Rheinische Zeitung (New Rhineland Newspaper)* until he was expelled from Prussia (1849).

He then settled in London, where he wrote *Die Klassenkämpfe in Frankreich (Class Struggles in France, 1849)*, *Die Achtzehnte Brumaire des Louis Bonaparte (The 18th Brumaire of Louis Bonaparte, 1852)*, *Zur Kritik der politischen Ökonomie (Critique of Political Economy, 1859)*, and his monumental work *Das Kapital (Capital, 1867)*. In 1864, the International Working Men's Association was formed, whose policy Marx, as a member of the general council, largely controlled. Although he showed extraordinary tact in holding together its diverse elements, it collapsed in 1872 due to Marx's disputes with the anarchists, including the Russian Bakunin. The second and third volumes of *Das Kapital* were edited from his notes by Engels and published posthumously. Marx's philosophical work owes much to the writings of Hegel, though he rejected Hegel's idealism.

322 **Abraham Lincoln** (1809–1865) – US statesman and 16th president (1861–1865), born near Hodgenville, Kentucky. Elected to the Illinois legislature in 1834, he became a lawyer in 1836. A decade later, he was elected to a single term in Congress, where he spoke against the extension of slavery, became a Republican in 1856, and in 1860, was elected president on a platform of hostility to slavery's expansion. When the US Civil



War began (1861), he addressed the schism between the Union (the North) and the Confederacy (the South) in terms of a national integrity argument, not an anti-slavery one, a theme he restated in the Gettysburg Address of 1863. Nonetheless, in 1863, he proclaimed freedom for all slaves in areas of rebellion. He was reelected in 1864, and after the final Northern victory he intended to reunite the former warring parties on the easiest possible terms; but on April 14, 1865, he was shot at Ford's Theater in Washington, DC by an actor named John Wilkes Booth, and died the next morning. He is remembered for his considerable political skills; his self-education and broad vision have come to be a symbol of American democracy.

American Civil War (1861–1865) – according to President Abraham Lincoln, the war was fought to preserve the Union; once the southern states seceded from the Union, that did, indeed, become the issue. Lincoln's position was, indirectly, a denial of the high principle laid down in the Declaration of Independence that governments derived "their just powers from the

consent of the governed.” The North fought the war to deny the states of the South the right to secede. Southern secession marked the last resort of those states which had upheld the doctrine of states’ rights against the power of the central government, and the North’s victory was effectively to settle the quarrel in Washington’s favor.

Behind that narrow purpose lay the larger issue of the South’s “special institution” of slavery. Outnumbered by the population of the “free” states, and therefore seeing little prospect of gaining the presidency and the reins of power, the South was driven to secession. Its agrarian way of life lay under threat from the expanding industrial, capitalist economy of the North. Its traditional, somewhat static, paternalist values — political, economic and moral — found themselves in conflict with a progressive, dynamic, individualist ethos.

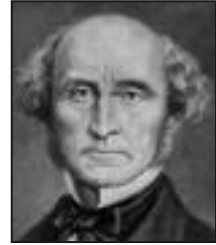
In an address to Congress shortly after the war began, Lincoln, in the chaste rhetoric that marked his style, described the war as “a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men — to lift artificial weights from all shoulders, to clear the paths of laudable pursuit for all, to afford all an unfettered start, and a fair chance in the race of life.” The long war, which was to bequeath bitterness and division to the United States for generations afterward, was won by the North at a heavy cost: at least 360,000 Union casualties, and over 260,000 on the side of the southern Confederacy, more of them from malnutrition and disease than on the battlefield. The losses were greater than those suffered by the United States in either of the world wars of the 20th century. Militarily, the war was notable for providing, at the Battle of Spotsylvania (1864), the first example of modern trench warfare; and with General Sherman, the concept of *total war*. From 1864 to the end of the war, trench warfare was fought in Virginia.

The war began with the advantages all favoring the North. It had, in addition to the organized central government, as opposed to the fledgling Confederate government under Jefferson Davis, deeper economic reserves than the South. It had also, by virtue of the navy, command of the sea. Above all, it represented a population of 19–20 million freemen, against the 5–6 million whites and 3.5 million black slaves of the South. The Union’s armies outnumbered those of the South by about 3:1. Yet under the auspicious command of Generals Robert E. Lee and Thomas “Stonewall” Jackson, the South held its own until the North’s victory at Vicksburg and Gettysburg in 1863.

In 1864, the ascendant strength of the Union armies began to become evident. The “wilderness campaign,” led by General Ulysses Grant, pushed the Confederacy’s Virginia army back to Richmond; General Sherman’s summer-long Atlanta campaign, ending in the fall of Atlanta and the devastating “march to the sea” through Georgia, effectively settled the issue of

the war, although the South refused to surrender until the Union's capture of Richmond in April, 1865.

- 323 **John Stuart Mill** (1806–1873) – philosopher and social reformer, born in London. His father, the Scottish philosopher James Mill, imposed on him a precocious education: he was taught Greek at the age of 3, Latin and arithmetic at 8, logic at 12, and political economy at 13. Under his father he joined the India Office (1823–1858) of British colonialism, developing active political and journalistic interests and taking a leading role with Jeremy Bentham in the Utilitarian movement. He became a member of parliament (MP) in 1865, and generally supported liberal causes including women's suffrage. His major works include *System of Logic* (1843), *Principles of Political Economy* (1848), *On Liberty* (1859) — the classic liberal text on the freedom of the individual — *Utilitarianism* (1863), and *Autobiography of John Stuart Mill* (1873). He was a major figure in the British empiricist tradition, and greatly influenced such figures as Bertrand Russell (to whom he was godfather “in a secular sense”) and John Maynard Keynes.



- 324 **John Dewey** (1859–1952) – philosopher and educator, born in Burlington, Vermont. He studied at Vermont and Johns Hopkins Universities, taught at Michigan (1884) and Chicago (1894), and finally became a professor of philosophy at Columbia (New York) in 1904, staying in that capacity until his retirement in 1930. He was a leading exponent of *pragmatism*, in the tradition of Pierce and William James. His philosophy of education, which prescribed a “bottom-up” approach of starting from a child's real problems and experience, was extremely influential. His writings on philosophy include *The Quest for Certainty* (1929), and on education, *The School and Society* (1899) and *The Child and the Curriculum* (1902).



- 325 **Edmund Burke** (1729–1797) – British politician and political philosopher, born in Dublin, Ireland. He was educated at a Quaker boarding school and at Trinity College in Dublin. His early writing includes his *Philosophical Inquiry into the Origin of Our Ideas of the Sublime and Beautiful* (1756). He entered parliament in 1765, and his eloquence soon gained him great influence within the Whig party. His main speeches and writings belong to the period when his party was opposed to Lord North's American



policy (1770–1782); his warnings were not generally heeded at the time, but these have now become classic texts of moderate conservative political philosophy. His highly critical *Reflections on the Revolution in France* (1790) was read all over Europe.

326 **Barry Morris Goldwater** (1909–1998) – US conservative politician and author, born in Phoenix, Arizona. He studied at the University of Arizona, and became a US Senator for that state in 1952. In 1964 he gave up his Senate seat to become Republican nominee for the presidency, but was overwhelmingly defeated by Lyndon Johnson. In his acceptance speech for the 1964 Republican presidential candidate, it was him who said, “I would remind you that extremism in the defense of liberty is no vice! And let me remind you also that moderation in the pursuit of justice is no virtue!” He returned to the Senate in 1969, serving until 1987, and was one of the architects of the conservative revival within the Republican Party.



327 **Jean Charles Louis Blanc** (1811–1882) – French socialist, writer, politician, and publisher of *L'Organisation du travail* (*Organization of Work*, 1840), in which he denounced the capitalist principle of competitive industry and proposed both a theory of equal wages and a system of state-subsidized workshops. His *L'Histoire de Dix Ans* (*The History of Ten Years*, 1841) was a criticism of the regime of Louis Phillipe and contributed to the unrest that led to the Revolution of 1848. In that year he became a member of the Provisional Government and headed an industrial commission to consider the problem of unemployment. His idea of “national workshops” was unpractical in the turmoil of the revolutionary situation, and he was forced to flee to England after the left wing of the Revolution was suppressed in June, 1848. He did not return to France until 1871.



Louis de Saint-Just (1767–1794) – French revolutionary, born in Decise, France. He studied law, and while in Paris began to write poetry and essays, notably *L'Esprit de la revolution* (*Spirit of the Revolution*, 1791). He was elected to the National Convention (1792), attracted notice by his fierce tirades against the king, and as a devoted follower of Robespierre was sent on diplomatic and military missions. He joined the Committee of Public Safety (1793), contributing to the destruction of Danton and Hebert. He became president of the Convention (1794), and spon-



sored the radical Ventose Laws, redistributing property to the poor. He was guillotined with Robespierre in the Thermidorian Reaction.

- 328 **Jeremy Bentham** (1748–1832) – English philosopher, legal and social reformer, and founder of *utilitarianism*. The essence of his moral philosophy is found in the pronouncement of his *Principles of Morals and Legislation* (written 1780, published 1789): that the object of all legislation should be “the greatest happiness for the greatest number.” Bentham declared that the “utility” of any law is to be measured by the extent to which it promotes the pleasure, good, and happiness of the people concerned. In 1776, he published *Fragments on Government*, in which he made suggestions for the reform of the poor law (1798); this formed the basis of the reforms enacted in 1834. In his *Catechism of Parliamentary Reform* (1817), he proposed annual elections, the secret ballot, and universal male suffrage. He was also a pioneer of prison reform.



In economics he was a *laissez-faire* advocate, and in his *Defense of Usury* (1787) and *Manual of Political Economy* (1798) he contended that his principle of “utility” was best served by allowing every man to pursue his own interests unhindered by restrictive legislation. He was made a citizen of the French Republic in 1792.

- 329 **Charles Kingsley** (1819–1875) – writer, born at Holne vicarage, Dartmoor, in Devon, England. He studied at Cambridge, was ordained in 1842, and lived as curate and rector of Eversley, Hampshire. A “Christian Socialist,” he was much involved in schemes for the improvement of working-class life, and his social novels, such as *Alton Locke* (1850), attracted widespread attention at the time. His best-known works are *Westward Ho!* (1855), *Hereward the Wake* (1866), and his children’s book, *The Water Babies* (1863). In 1873, he was appointed chaplain to the Queen.



Frederick Denison Maurice (1805–1872) – Anglican theologian. Son of a Unitarian minister who lived in East Anglia, England, Maurice was supposed to go into the Nonconformist (a member of a Protestant church in England that dissents from the established Anglican Church) ministry. He rebelled against his father’s views and went to study at Trinity College, Cambridge, intending to become a lawyer. During his residency (1823–1826) his intellectual qualities and gifts as a writer were recognized.



Yet, because of his conscientious scruples he did not remain to take up a fellowship. After a period living at home and writing for magazines he went to Exeter College, Oxford, and having become an Anglican, was ordained in 1834 to a curacy (a position authorizing him to conduct religious services) in Warwickshire. Here he wrote several pieces including his autobiographical novel, *Eustace Conway* (1834). In 1836, he became chaplain of Guy's Hospital, London, where he lectured to students on moral philosophy and wrote the book by which he is often known: *The Kingdom of Christ*. Most thought it was brilliant but confusing, for the author did not easily fit into any of the parties or schools of churchmanship familiar in the Church of England. Certainly it helped to make him well known.

In 1840, he became professor of English literature in the new King's College, London; six years later he became professor of theology. He possessed an independent mind and worked things out for himself; however, when he denied the doctrine of eternal punishment in his *Theological Essays* (1853), he was accused of heresy and he had to resign his professorship. Meanwhile he had become intensely interested in the idea of Christian Socialism and in 1854 started a Working Men's College in London to put his theories into practice. After several years as a parish priest he returned to the academic scene in 1866, when he became the Knightsbridge professor of moral philosophy at Cambridge University, publishing his *Social Morality* in 1869. He also wrote several popular books that enjoyed large circulations in his lifetime. In recent years he has proved very attractive to historians, and there have been some studies made of his life, thought, and influence. He combined a warm spirituality with a depth of intellect, and if his views were not always orthodox, they were usually worthy of study.

330 **papal encyclical** – a letter from the pope, usually treating some aspect of Roman Catholic doctrine, sent to all bishops throughout the world.

Robert Stewart (editor), *Ideas that Shaped Our World: Great Concepts of Then and Now*. (San Diego, California: Thunder Bay Press, 1977), p. 40.

331 **Pope Pius XI** (1857–1939) – originally Ambrogio Damiano Achille Ratti; pope from 1922–1939; born in Desio, Italy. Ordained in 1879, he was a notable linguist and scholar, and librarian of the Ambrosian (Milan) and Vatican libraries. He became Cardinal Archbishop of Milan in 1921. As pope, he signed the Lateran Treaty (1929), which brought into existence the Vatican State, and made concordats (agreements) with many countries.



Robert Stewart, *Ideas that Shaped Our World*, p. 40.

- 332 Zayd ibn 'Alī al-Wazīr, *Al-Fardīyah: Baḥth fī Aẓmah al-Fiqh al-Fardī al-Siyāsī 'inda al-Muslīmīn*. (McLean, Virginia: Yemen Heritage & Research Center, 1420AH), p. 181.
- 333 Narrated by 'Alī ibn Abī Ṭālib and recorded by Imams al-Bukhārī, Muslim, and al-Suyūṭī.
إبنا الطاعة في المعروف .
- 334 Narrated by Yaḥyá ibn al-Qaṭṭān and recorded in the two *Ṣaḥīḥs*.
السمع والطاعة على المرء المسلم فيما أحب أو كره . ما لم يؤمر بمعصية . فإذا أمر بمعصية فلا سمع ولا طاعة .
- 335 Narrated by Umm al-Ḥuṣayn al-Aḥmasīyah and recorded by Imam Muslim.
لو استعمل عليكم عبد بقودكم بكتاب الله . فاسمعوا له وأطيعوا . وفي رواية: عبدا حبشيا . وفي رواية: عبدا حبشيا مجدعا . وفي رواية: ولم يذكر (حبشيا مجدعا) وزاد: أنها سمعت رسول الله صلى الله عليه وسلم بمنى . أو بعرفات .
- 336 Narrated by 'Awf ibn Mālik al-Ashja'ī and recorded by Imam Muslim.
خيار أئمتكم الذين خبونهم ويحبونكم . وتصلون عليهم ويصلون عليكم . وشرار أئمتكم الذين تبغضونهم ويبغضونكم . وتلعنونهم ويلعنونكم . قالوا قلنا: يا رسول الله! أفلا نناذبهم عند ذلك؟ قال: لا . ما أقاموا فيكم الصلاة . لا ما أقاموا فيكم الصلاة . إلا من ولى عليه وال . فراه يأتي شيئا من معصية الله . فليكره ما يأتي من معصية الله . ولا ينزعن يدا من طاعة .
- 337 Narrated by 'Abdullāh ibn Mas'ūd and recorded by Ibn Mufliḥ, and with minor variations by Abū Dāwūd and al-Tirmidhī.
لما وقعت بنو إسرائيل في المعاصي نهتهم علماءؤهم فلم ينتهوا . فجالسوهم في مجالسهم . وواكلوهم . وشاربوهم . فضرب الله قلوب بعضهم ببعض . ولعنهم على لسان داود وعيسى بن مريم (...وذلك بما عصوا وكانوا يعتدون -- المائدة: 78) وكان رسول الله صلى الله عليه وسلم متكئا فجلس فقال: لا والذي نفسي بيده حتى تأظروهم على الحق أطرا . (وفي رواية) ثم بلقأها من الغد وهو على حاله فلا يمنعه ذلك . أن يكون أكيله وشريبه وقعيده . فلما فعلوا ذلك ضرب الله قلوب بعضهم ببعض . ثم قال: (لعن الذين كفروا من بني إسرائيل على لسان داود إلی قوله فاسقون -- المائدة: 78-81) . ثم قال: كلا والله لتأمرن بالمعروف وتنهون عن المنكر ولتأخذن على يد الظالم ولتأطرنه على الحق أطرا . ولتقصرنه على الحق قصرا (زاد في رواية) أو ليضربن الله بقلوب بعضكم على بعض . ثم ليلعننكم كما لعنهم .
- 338 Narrated by Anas ibn Mālik and recorded by al-Haythamī.
لا تزال هذه الأمة بخير ما إذا قالت صدقت وإذا حكمت عدلت وإذا استرحمت رحمت .
- 339 **Baron Harold Wilson of Rievaulx** (1916–1995) – British Labor statesman and prime minister (1964–1970, 1974–1976) born in Huddersfield, West Yorkshire. He studied at Oxford, where he became a lecturer in economics

in 1937. As a member of parliament (MP) in 1945, he was president of the Board of Trade (1947–1951), and the principal opposition spokesman on economic affairs. An able and hard-hitting debater, in 1963, he succeeded Gaitskell as leader of the Labor Party, becoming prime minister in 1964. His economic plans were badly affected by a balance of payments crisis, leading to severe restrictive measures. He was also faced with the problem of Rhodesian independence, opposition to Britain's proposed entry into the Common Market, and an increasing conflict between the two wings of the Labor Party. Following his third general election victory, he resigned suddenly as Labor leader in 1976. Knighted in 1976, he became a life peer in 1983.



340 Narrated by 'Abdullāh ibn 'Amr ibn al-Āṣ and recorded by Imams Muslim and al-Nisā'ī.

إن المقسطين . عند الله . على منابر من نور . عن يمين الرحمن عز وجل . وكلتا يديه يمين : الذين يعدلون في حكمهم وأهليهم وما ولوا .

341 Narrated by 'Abdullāh ibn 'Umar and recorded by Imams Aḥmad ibn Hanbal, al-Bukhārī, Muslim, Abū Dāwūd, and al-Tirmidhī.

ألا كلكم راع وكلكم مسؤول عن رعيته . فالإمام الذي على الناس راع وهو مسؤول عن رعيته . والرجل راع على أهل بيته وهو مسؤول عن رعيته . والمرأة راعية على أهل بيت زوجها وولده وهي مسؤولة عنهم . وعبد الرجل راع على مال سيده وهو مسؤول عنه . ألا فكلكم راع وكلكم مسؤول عن رعيته .

342 It is said that these *āyāt* were meant to highlight, explain, and expose an incident involving an allegiance wobbler (*munāfiq*) who had run into hostility with a Jew. Subsequently, the Jew said, "Let us go to Muhammad [to solve our differences]." The *munāfiq* replied, "But, rather, let us go to Ka'b ibn al-Ashraf [a Yahūdī chieftain of Banū al-Naḍīr]." Nonetheless, the Jew insisted on taking the *munāfiq* to Muhammad (ﷺ); and when the *munāfiq* realized how persistent the Jew was, he accompanied him to Muhammad (ﷺ). Arriving in the company of the Prophet (ﷺ), they presented their hostile points of view toward each other. After listening to them the Prophet (ﷺ) ruled in favor of the Jew. When both of them left, the *munāfiq* pressed the Jew to go to 'Umar ibn al-Khaṭṭāb, so they both presented themselves to 'Umar. The Jew said to 'Umar, "We both complained to Muhammad our animosity toward each other [each giving his own version]. As a result he [the Prophet (ﷺ)] ruled against him [the *munāfiq*]. And, eventually, he [the *munāfiq*] was not satisfied with Muhammad's judgment; so he wanted to present you with the case and he pestered me to come to you. So here I am

with him." At this point 'Umar asked the *munāfiq*, "Is it so?" He replied, "Yes." Then 'Umar said to both of them, "Wait here until I come back." Then 'Umar went into his chamber, pulled out his sword, and returned to them. He then struck the *munāfiq* until he "turned cold" (meaning, he died). Concluding his action with a statement, 'Umar said, "This is the way I arbitrate and deal with a person who is not content with Allah's decree and the decree of His Prophet." The Jew immediately fled. Al-Ṭabarī corroborates this incident as being the one that prompted the revelation of these *āyāt*.^a

- a Dr. Wahbah al-Zuhayli, *Al-Tafsīr al-Munīr*, Volume 5, pp. 131–32 (originally cited in *Asbāb al-Nuzūl* by al-Wahīdī and *Tafsīr al-Qurṭubī*).

343 **Pat Robertson** (1930–present) – a national and international religious broadcaster, philanthropist, educator, religious leader, businessman, and author. He is the founder and chairman of the *Christian Broadcasting Network* (CBN), and founder of International Family Entertainment Inc., Regent University, Operation Blessing International Relief and Development Corporation, American Center for Law and Justice, The Flying Hospital, Inc., and several other organizations and broadcast entities.



Founded in 1960, CBN was the first Christian television network established in the United States. Today CBN is one of the world's largest television ministries and produces programming seen in 200 nations and heard in 70 languages including Russian, Arabic, Spanish, French, and Chinese. CBN's flagship program, *The 700 Club*, which Mr. Robertson hosts, is one of the longest running religious television shows and reaches an average of one million American viewers daily.

Operation Blessing International Relief and Development Corporation (OBI), founded by Mr. Robertson in 1978, is a non-profit relief and development organization with a mission statement "to demonstrate God's love by alleviating human need and suffering in the United States and around the world." OBI has touched the lives of more than 175 million people in 96 countries and all 50 states in the US, distributing more than \$750 million in goods. To help break the cycle of suffering, OBI implements programs that focus on the primary goals of providing hunger relief, medical aid, disaster relief, and community development that will make a significant, long-term impact on those in need.

Robertson was the founder and co-chairman of International Family Entertainment Inc. (IFE). Formed in 1990, IFE produced and distributed family entertainment and information programming worldwide. IFE's principal business was *The Family Channel*, a satellite-delivered, cable-television

network with 63 million US subscribers. IFE, a publicly held company listed on the New York Stock Exchange, was sold in 1997 to Fox Kids Worldwide, Inc. for \$1.9 billion. Disney acquired the *Fox Family Channel* in 2001 and named it *ABC Family*.

Located in Virginia Beach, Virginia, Regent University was founded in 1977 by Robertson, who serves as its president and chancellor. Regent is a fully accredited graduate university that offers degrees in business, communication and the arts, divinity, education, government, law, organizational leadership, and psychology and counseling. In addition, Regent offers a baccalaureate's degree completion program. Regent University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award baccalaureate, masters, and doctorate degrees, and has enrollment of nearly 3,000 students. In addition to the main campus in Virginia Beach, Regent has a Graduate Center in the Northern Virginia-Washington, DC area, offering programs online via their Worldwide Campus.

Robertson is founder and president of the American Center for Law and Justice (ACLJ), a public interest law firm and education group that defends the First Amendment rights of people of faith. The law firm focuses on pro-family, pro-liberty, and pro-life cases nationwide.

Marion Gordon "Pat" Robertson was born on March 22, 1930, in Lexington, Virginia, to A. Willis Robertson and Gladys Churchill Robertson. His father served for 34 years in the US House of Representatives and Senate. Robertson's ancestry includes Benjamin Harrison, a signer of the Declaration of Independence and governor of Virginia, and two United States presidents, William Henry Harrison and Benjamin Harrison, the great-grandson of the signer of the Declaration of Independence. Robertson also shares ancestry with Winston Churchill.

After graduating with honors from McCallie School in Chattanooga, Tennessee, a military prep school, Robertson entered Washington and Lee University in 1946, where he was elected to Phi Beta Kappa. In 1948, he enlisted in the US Marine Corps Reserve. After graduating magna cum laude with a baccalaureate of arts degree from Washington and Lee in 1950, Robertson served as the assistant adjutant of the First Marine Division in combat in Korea. He was promoted to first lieutenant in 1952 upon his return to the US. Robertson received a juris doctor degree from Yale University Law School in 1955 and a master of divinity degree from New York Theological Seminary in 1959.

In November 1959 Robertson left New York with his wife, Dede, and their three children and drove to Tidewater, Virginia, where he planned to buy a bankrupt UHF television station in Portsmouth. Arriving with only seventy dollars in his pocket, Robertson proceeded to raise the finances to purchase the station. CBN was formed on January 11, 1960, and on October 1, 1961, CBN went on the air for the first time.

Robertson is the author of 15 books including *The Ten Offenses* (2004), *Bring it On: Tough Questions, Candid Answers* (2003), *Six Steps to Spiritual Revival* (2002), *Turning Tide: the Fall of Liberalism and the Rise of Common Sense* (1993), *The New Millennium* (1990), *The New World Order* (1991), and his first fiction, *The End of the Age* (1995). *The Secret Kingdom* (1982) was number three on *Time* magazine's national non-fiction list. *The New World Order* was number four on the *New York Times*' non-fiction list of America's best selling books. *The Secret Kingdom*, *Answers to 200 of Life's Most Probing Questions* (1984), and *The New World Order* were each in their respective year of publication the number-one religious book in America.

Numerous governors, state legislators and mayors have recognized Robertson's humanitarian efforts with citations. In 1982, he was named Humanitarian of the Year by Food for the Hungry. In 1988 and 1989 respectively, Robertson was named Man of the Year by Students for America and Christian Broadcaster of the Year by National Religious Broadcasters. In 1992, Robertson was selected by *Newsweek* magazine as one of America's 100 Cultural Elite. In recognition of his steadfast support for the nation of Israel, Robertson received the Defender of Israel Award in 1994 from the Christians' Israel Public Action Campaign. In March 2000, Robertson received the prestigious Cross of Nails award for his vision, inspiration, and humanitarian work with the Flying Hospital. The award was presented for the first time in the United States in more than 25 years. In July 2002, Robertson was presented with The State of Israel Friendship Award by the Chicago chapter of the Zionist Organization of America.

Robertson is past president of the prestigious Council on National Policy. In 1982 he served on President Ronald Reagan's Task Force on Victims of Crime. He is currently a member of the Board of the Virginia Economic Development Partnership, and previously served on the Governor's Council of Economic Advisors in the State of Virginia.

Pat and Dede Robertson, who have four children and 14 grandchildren, reside in Virginia Beach, Virginia.

344 **Jerry Falwell** (1933–2007) – evangelical religious leader, born in Lynchburg, Virginia. After studying at Baptist Bible College, Missouri, he was ordained a Baptist minister. In 1956, he founded Thomas Road Baptist Church in Lynchburg, which served as the home of an extensive evangelical campaign. He was also responsible for founding the Moral Majority, Inc., and Liberty University. He was widely published, and broadcasted regularly to large audiences.



- 345 **Jimmy Swaggart** (1935–present) – on February 21, 1988, the Reverend Jimmy Swaggart, the popular Pentecostal evangelist with the Assemblies of God ministries, publicly confessed to “moral failure” and asked his huge congregation to forgive him. The confession came three days after a scandal had erupted. Rival television evangelist Marvin Gorman had supplied church officials with photos of Swaggart in the company of a prostitute, later identified as Debra Murphree. Gorman was seeking revenge for Swaggart’s having earlier exposed him for similar infidelities. Gorman, who was defrocked by the Assemblies of God, sued Swaggart for defamation and later won. In March, 1988, the church hierarchy banned Swaggart from the pulpit for a year, but he successfully defied the order, and instead returned to his television ministry on May 22, 1988. Swaggart’s reign as a popular evangelist was “aborted” for good when he was later caught with another prostitute, this time by the police.



- 346 **William Franklin Graham III** (1952–present) – the fourth of five children born to iconic evangelist Billy Graham, and his wife, Ruth Bell Graham. Raised in a log home in the Appalachian Mountains outside Asheville, North Carolina, Franklin now lives in the mountains of Boone, North Carolina. Franklin was born into a heritage rich in Christian ministry. By the time of Franklin’s birth, Billy Graham was already known around the world as a spiritual leader but he was not the only spiritual giant in the family. Franklin’s maternal grandfather, Lemuel Nelson Bell, was a medical missionary to China for more than 20 years, a respected moderator of the Presbyterian Church in the United States, and a cofounder and executive editor of *Christianity Today*.



At age 22, after a period of rebellion and traveling the world, Franklin committed his life to Jesus Christ while alone in a hotel room in Jerusalem. Soon after that, Dr. Bob Pierce, founder of the international Christian relief organization, Samaritan’s Purse (and World Vision), invited Franklin to join him on a six-week visit to Asia. It was during this time that Franklin felt a calling to work with hurting peoples in areas of the world affected by war, famine, disease, and natural disasters. He is now the president and CEO of the Billy Graham Evangelistic Association (BGEA) and Samaritan’s Purse.

- 347 **League of Nations** – an international organization whose constitution was drafted at the Paris Peace Conference in 1919, and incorporated into the peace treaties. The main and proclaimed aims were to preserve international peace and security by the prevention or speedy settlement of disputes and

the promotion of disarmament. It operated through a Council, which met several times a year, and an annual Assembly, which met at its Geneva headquarters. The USA refused to join, but there were 53 members by 1923, including the UK, France, Italy, and Japan. Germany joined in 1926, and Russia in 1934, but Germany and Japan withdrew in 1933, and Italy in 1936. It became increasingly ineffective in the late-1930s, and after WWII transferred its functions to the United Nations.



348 **Vladimir Ilyich Lenin** (1870–1924) – adopted name of Vladimir Ilyich Ulyanov; Russian Marxist revolutionary, communist theoretician, first leader of the USSR, writer, and politician; born in Simbirsk (later renamed Ulyanovsk in his honor), Russia, on the River Volga. He studied at the Universities of Kazan and St. Petersburg, where he graduated in law.



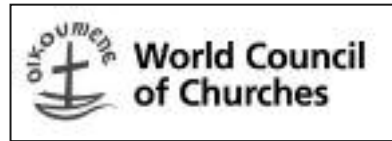
Lenin's brother was executed in 1887 for attempting to assassinate Tsar Alexander III. A Marxist from 1889, Lenin was exiled to Siberia for spreading revolutionary propaganda and participating in underground revolutionary activities (1895–1900). He then edited the political paper, *Iskra* (*The Spark*), from abroad, and visited London several times. In *What Is to Be Done?* (1902), he advocated that a professional core of Social Democratic Party activists should spearhead the revolution in Russia, a suggestion accepted by the majority (*bolsheviks*) at the Second Congress of the Russian Social Democratic Labour Party (1903) in London, but nonetheless causing a split between the Bolshevik and Menshevik factions. Active in the failed 1905 Revolution, Lenin had to leave Russia in its aftermath, settling for a short time in Switzerland (1914). While in Zurich, he attacked socialist support for WWI as aiding an “imperialist” struggle, and wrote *Imperialism* (1917).

Following the February 1917 revolution, in which the tsar was overthrown and a provisional government put in place, he returned to Petrograd from Zurich, and urged the immediate seizure of political power by the *soviets* (workers' councils) under the slogan *All Power to the Soviets*. In October of the same year, he led the Bolshevik Revolution; became head of the first Soviet government, exercising effective control of the USSR until his death; concluded peace with Germany; and organized a successful resistance to White Russian (pro-tsarist) uprisings and foreign intervention (1918–1920). His modification of traditional Marxist doctrine to fit conditions prevailing in Russia became known as *Marxism-Leninism*, the basis of communist ideology.

Even though it was terminally injurious to his health, he survived an assassination attempt in 1918. In 1919, he founded the Third (Communist) International. At the end of the Russian Civil War (1917–1922), with communism proving inadequate to put the country back on its feet, he introduced the private-enterprise New Economic Policy, which his critics in the Communist Party (earlier, the Bolshevik faction of the Russian Social Democratic Labour Party) saw as a “compromise with capitalism” and a retreat from strictly socialist planning. On his death, his body was embalmed and placed in a mausoleum near the Moscow Kremlin.

- 349 The Roman Catholic Church and some other Churches recognize the primacy of the pope, as distinct from Protestant and Orthodox Churches.

World Council of Churches – an interdenominational council of Churches, formed in Amsterdam in 1948. Originating in the ecumenical movement of the early 20th century,



its main task is to seek the unity of the Church. It comprises most of the main-line Christian denominations with the exception of the Roman Catholic Church, with which, however, it keeps close contact. Its headquarters are in Geneva, and its ruling body, a representative assembly, meets every six or seven years.

- 350 **Pope Pius XII** (1876–1958) – originally Eugenio Maria Giuseppe Giovanni Pacelli; pope from 1939–1958; born in Rome. Ordained in 1899, he became a papal diplomat, cardinal (1929), and secretary of state to the Holy See. During WWII, under his leadership the Vatican did much humanitarian work notably for prisoners of war and refugees. There has been continuing controversy, however, over his attitude to the treatment of the Jews in Nazi Germany, critics arguing that he could have used his influence with Catholic Germany to prevent the massacres, others that any attempt to do so would have proved futile and might have worsened the situation. In the postwar years he was particularly concerned with the plight of persecuted churchmen in communist countries.



- 351 **Napoleon III** (1808–1873) – until 1852, he was called Louis-Napoleon, in full Charles Louis Napoleon Bonaparte; President of the Second French Republic (1850–1852) and Emperor of the French (1852–1870); born in Paris, the third son of Louis Bonaparte, King of Holland (the brother of Napoleon I). He was brought up in Switzerland, and after the death of his

cousin the Duke of Reichstadt (1832), he became the head of the Napoleonic dynasty. He made two abortive attempts on the French throne (1836, 1840), for which he was imprisoned at Ham, near Amiens. He escaped to England (1846), but when the Bonapartist tide swept France after the 1848 Revolution he was elected first to the Assembly and then to the presidency (1848). Engineering the dissolution of the constitution, he assumed the title of Emperor, and in 1853 married Eugenie de Montijo de Guzman (1826–1920), a Spanish Countess, who bore him a son, the Prince Imperial (1856).



He actively encouraged economic expansion and the modernization of Paris, while externally the Second Empire coincided with the Crimean conflict (1854–1856), the expeditions to China (1857–1860), the annexation of Savoy and Nice (1860), and the ill-started intervention in Mexico (1861–1867). Encouraged by the Empress Eugenie, he unwisely declared war on Prussia in 1870 and suffered a humiliating defeat, culminating in the Battle of Sedan. Confined at Wilhelmshohe until 1871, he went into exile in England, living at Chislehurst, Kent, until his death.

352 **Benjamin Disraeli** (1804–1881) – First Earl of Beaconsfield, British statesman and twice prime minister (1868, 1874–1880); born in London of Italian-Jewish parentage. He was baptized a Christian in 1817, following a dispute between his father and the local synagogue, and educated at a private Unitarian school. He made his early reputation as a novelist, publishing his first novel, *Vivian Grey*, in 1826. He is better known for his two political novels, *Coningsby* (1844) and *Sybil* (1846), which date from his period as a Romantic Tory, critical of industrial developments. He became leader of the “Young England” movement, which espoused anti-industrial values, and came to prominence as a critic of Prime Minister Robert Peel’s (1834–1835; 1841–1846) free trade policies, especially the repeal of the Corn Laws (1845–1846).



He became leader in the Commons of the conservatives, after the Peelites left the Tory Party, and was Chancellor of the Exchequer in Derby’s minority governments of 1852 and 1858–1859. While chancellor in the government of 1866–1868, he piloted the 1867 Reform Bill through the Commons. He briefly became prime minister on Derby’s resignation in 1868, but was defeated soon afterward in the general election. His second administration was notable both for diplomacy and social reform, though much of the latter only consolidated legislation begun under Gladstone. During his administration, Britain became half-owner of the Suez Canal

(1875), and the Queen assumed the title Empress of India (1876). He received an earldom (the rank of an earl) in 1876. His skillful diplomacy at the Congress of Berlin (1878) contributed to the preservation of the European peace after conflict between the Russians and the Ottomans in the Balkans. Defeated in 1880 by Gladstone and the Liberals, he then effectively retired, dying the following year.

353 **Conference of Berlin** (1884–1885) – assembly of the major colonial European powers (*tāghūts*) — France, Germany, the UK, Belgium, and Portugal — called by German Chancellor Otto von Bismarck to decide on the colonial partition of Africa. Also discussed were a neutral Congo Basin with free trade, and an independent Congo Free State; the slave trade was forbidden.

354 Paul Barry Clarke, *Dictionary of Ethics, Theology, and Society*, pp. 469–72.

355 **John Atkinson Hobson** (1858–1940) – born in Derby, England, he was the son of a newspaper proprietor. After the Social Democrats and the founders of the London School of Economics were not persuasive enough about the impact of capitalism and imperialism on poverty and class preferences, he branched out on his own in the 1890s to independently evaluate and critique capitalism. For so doing, he was ostracized by the academic establishment. As he was beginning to formulate his economic and political theories, he was recruited by the *Manchester Guardian* newspaper to be their South African correspondent. During his stay there, he had a chance to cover the Second Boer War (1899–1902), which gelled in his mind the idea that modern imperialism was the direct result of the expanding forces of industrial capitalism. He believed that mine owners, such as Cecil Rhodes, were manipulating the British into fighting the Boers so as to maximize mining profits. Upon returning from South Africa, he condemned the war and began to produce his seminal work, *Imperialism: a Study* (1902). *Imperialism* gained him an international reputation, and his ideas greatly influenced many including Vladimir Lenin, Leon Trotsky, and political theorist Hannah Arendt. A prolific writer and thinker, some of his other books include *The Industrial System* (1909) and *Confessions of an Economic Heretic* (1938).



John A. Hobson, *Imperialism: A Study*. (London, UK: James Nisbet & Co., Limited, 1902), pp. 76–118.

356 **suttee** or **sati** – custom in which Indian widows self-immolate on their husbands' funeral pyres. It was a voluntary act, but often committed under pres-

sure from the family, which sought prestige or property left to the wife. It was prohibited during Mughal times, and suppressed by the British in 1828.

- 357 **Rudyard Joseph Kipling** (1865–1936) – writer, born in Bombay, India. Educated at a boarding school in England, he returned in 1880 to India, where he worked as a journalist. His satirical verses and short stories, such as *Plain Tales from the Hills* (1888) and *Soldiers Three* (1889) won him a reputation in England, to which he returned in 1889, settling in London. His verse collections *Barrack Room Ballads* (1892) and *The Seven Seas* (1896) were highly successful, as were the two *Jungle Books* (1894–1895), which have become classic animal stories, *Kim* (1901), and the *Just So Stories* (1902). He was awarded the Nobel Prize for Literature in 1907.



- 358 Cecil Rhodes, *Confessions of Faith*. (1877).
<http://pages.uoregon.edu/kimball/Rhodes-Confession.htm>

Cecil John Rhodes (1853–1902) – South African statesman, born in Bishop's Stortford, Hertfordshire, England. He went to the British Colony of Natal (now the KwaZulu-Natal Province on the eastern seaboard of South Africa) at the age of 17, but moved to Kimberley, where he amassed a great fortune by monopolizing diamond mining and distribution. After studying in Oxford, he entered the Cape House of Assembly, securing Bechuanaland as a protectorate (1884) and the charter for the British South Africa Company (1889), whose territory was later to be named after him as Rhodesia. In 1890, he became prime minister of Cape Colony, but was forced to resign in 1896 because of complications arising from the Jameson Raid. He was a conspicuous figure during the Boer War of 1899–1902, when he organized the defenses of Kimberley. In his will, he founded scholarships at Oxford for Americans, Germans, and colonials (Rhodes Scholars).



- 359 James Rusling, "Interview with President William McKinley," (New York, New York: The Christian Advocate newspaper, January 22, 1903), p. 17; reprinted from,

Daniel Schirmer and Stephen Rosskamm Shalom (editors), *The Philippines Reader*. (Boston, Massachusetts: South End Press, 1987), pp. 22–23,
<http://historymatters.gmu.edu/d/5575/>

William McKinley (1843–1901) – American president, assassinated during his second term of office. He expanded US territory by annexing Havana, the Philippines, Puerto Rico, and Guam following the Spanish-American War (1898). He began his career as a lawyer and in the US Civil War served in the Union Army. As a Republican congressman, he advocated a high tariff policy and was elected president in 1896 as a result of a campaign managed for him by major business interests. In office, he raised US tariffs to the highest level. He was hustled into the Spanish-American War by a popular campaign (a mixture of expansionism and a real resentment of Spanish repression in Cuba). Public indignation reached its peak with the sinking of the US battleship *Maine* in Havana harbor (February, 1898). In 1900, he was elected president for a second term but was assassinated by an anarchist a year later.



360 **Philip II** (1527–1598) – king of Spain (1556–1598) and Portugal (as Philip I, 1580–1598); born in Valladolid, Spain, the only son of Emperor Charles V and Isabella of Portugal. Following the death of his first wife, Maria of Portugal, at the birth of their son, Don Carlos (1545), he married Mary I (1554), becoming joint sovereign of England. Before Mary's death (1558) he had inherited the Habsburg possessions in Italy, the Netherlands, Spain, and the New World. To seal the end of Valois-Habsburg conflict, he married Elizabeth of France (1559), who bore him two daughters. His brief fourth marriage to his cousin, Anna of Austria (1570) produced another son, the future Philip III. As the champion of the Counter-Reformation, he tried to destroy infidels and heretics alike. He sought to crush Protestantism, first in the Low Countries (from 1568), then in England and France. The destruction of the Armada (1588) and the continuing revolt of the Netherlands, along with domestic economic problems and internal unrest, suggest a reign marked by failure. However, among his political "achievements" were the assault on Ottoman sea power after the Battle of Lepanto (1571) and the conquest of Portugal (1580).



361 **Robert L. Heilbroner** (1919–2005) – born to a German Jewish family and graduating with a degree from Harvard University in philosophy, economics, and government (1940), he went on to author over 20 books and to academic distinction as an economist and historian of economic thought. His most acclaimed work, surveying the contributions of iconic economic theorists like Adam Smith, Robert Malthus, David Ricardo, John Stuart Mill, Karl Marx, Alfred Marshall, Thorstein Veblen, John Maynard Keynes, and

Joseph Schumpeter, was *The Worldly Philosophers: The Lives, Times, and Ideas of the Great Economic Thinkers* (1953), which has sold over four million copies, and is used in various institutions as a textbook. He is known for classifying economies into four categories:

1. traditional (mostly agrarian)
2. command (centralized and regulated generally by the state)
3. market (as in capitalism), and
4. mixed.



Even though, he was a socialist for most of his life, he commented in his book *Dissent* (1992) that, “capitalism has been as unmistakable a success as socialism has been a failure... [and] democratic liberties have not yet appeared, except fleetingly, in any nation that has declared itself to be fundamentally anticapitalist.” Heilbroner agreed with Adam Smith that the separation of the economy and the state was central to capitalism and a nation’s economic health, and essential for political liberty. But he believed that from time to time the people’s government had to get involved, recommending and making major repairs.

362 **Golan Heights** – *Jawlān* in Arabic; plateau on the Syrian border with occupied Palestine, bitterly contested in the wars between the Israelis and the surrounding Arabians (particularly the Syrians), and occupied by the Zionists in the 1967 Six-Day War. The map also shows the number of illegal Israeli settlements in the Golan Heights up to 1992, in direct violation of the Geneva Conventions of which the the United States is a signatory (not to mention what has been happening in the two decades since this map was made).



363 **Al-Hijāz** – former independent terrain, merged in 1932 with Najd to form what is today called *Saudi Arabia*. Estimated population is approximately three million; the capital is Makkah.

364 **Second Vatican Council** (1962–1965) – also known as **Vatican II**; addressed relations between the Roman Catholic Church and the modern world. The council recommended that the unity of all Christians ought to be restored under the dogmatic constitution of the Church, “...which is governed by the successor of Peter [meaning the pope] and by the bishops in communion with him”; that there ought to be greater lay participation in

the liturgy, but that the liturgy would still be conducted in Latin; that the central role of scripture in the theological and devotional life of the Church would be revived; and that the role of the bishops would assume a renewed prominence as a college that is involved in the teaching and governing of the Church. The motivation behind the convening of the council centered around the bishops facing “game-changing” challenges driven by social, economic, political, and technological/scientific change.

365 **Friedrich Daniel Ernst Schleiermacher** (1768–1834) –

German philosopher, theologian, and biblical scholar known for his attempt to reconcile the criticisms of the Enlightenment with traditional Protestant orthodoxy; born to Reformed pastor Gottlieb Schleiermacher, he spent the bulk of his early years with the Moravian Brethren who generally shunned contact with the outside world. By the time he reached his 20s, he began to be affected by the ideas of the Enlightenment in Europe, specifically Kant and Goethe; by Romanticism, specifically Schlegel who was a contemporary; and by Greek philosophy, specifically Plato.



As a supporter of Prussian nationalism, he came out against both Goethe and Hegel for cheering Napoleon’s defeat of the Prussian State (1806). He accepted a position in the state’s department of education (1808–1814), in which he helped to restructure the country’s education system. In the capacity of a state official, he also edited *The Prussian Correspondent* newspaper, a forum he used to advocate for a constitutional monarchy. During these years, he was chosen to be a professor and founder of the new state university in Berlin (1810); Schleiermacher’s guiding hand not only gave shape to the Berlin university, but to the structure of future universities.

For Schleiermacher, religion was primarily neither morality, nor belief or knowledge, but an immediate self-consciousness or feeling of absolute dependence on God. According to his view, the roots of faith are pre-moral and pre-cognitive, and this religious consciousness is common to all people, though variously recognized and expressed. Similarly, theology for Schleiermacher involved drawing out the doctrinal implications of this “feeling of absolute dependence.” This feeling was analyzed in three different ways: philosophically, historically and pastorally. Thus, Schleiermacher divided theology into three different disciplines: philosophical theology, historical theology, and practical theology. His theological method stressed religious experience and religious feeling as a starting point and as the primary source of theology rather than authoritative propositions about God; he regarded this approach as the only possible solution to resolve the impasse between rationalism and orthodoxy. Lastly, Schleiermacher theorized that the “feeling of absolute dependence” is squarely placed on the redemptive work of

Jesus Christ (ﷺ) for one's relationship with God. Because that experience is fundamentally an experience of God mediated in and through Jesus Christ (ﷺ), all doctrines must be centered around and related to him and his redemptive work. Schleiermacher criticized the classical doctrine of Jesus' (ﷺ) two natures (human and divine) as illogical.

Regarded by renowned biblical scholars as the "Father of Modern Protestant Theology," Schleiermacher's influence on modern theology cannot be overestimated. His powerful account of religion's validity rooted in the dynamics of awareness of God has affected many subsequent theologians including Soren Kierkegaard (source: http://people.bu.edu/wwildman/bce/mwt_themes_470_schleiermacher.htm).

366 Narrated by Anas ibn Mālik, 'Abdullāh ibn Mas'ūd, 'Abdullāh ibn 'Abbās, and others; and recorded by al-Suyūfī among others.

لا إيمان لمن لا أمانة له. ولا دين لمن لا عهد له.

367 Sayyid Quṭb, *Fī Zīlāl al-Qur'ān*, Volume 2, p. 699 (originally cited by Ibn Jarīr al-Ṭabarī as narrated by Ibn Ḥamīd, Ya'qūb al-Saqmī, Ja'far ibn Abī al-Mughīrah, and Sa'īd ibn Jubayr).

368 Ibid., pp. 699–700 (narrated by Umm al-Mu'minīn 'Ā'ishah and recorded by Abū Bakr ibn Mardawayh).

369 **Karl Philip Gottlieb von Clausewitz** (1780–1831) – Prussian general, born in Burg, Germany. He served with distinction in the Prussian and Russian armies, and ultimately became director of the Prussian army school, and Gneisenau's chief of staff. His posthumously published *Vom Kriege* (*On War*, 1833), advocating a policy of total war, revolutionized military theory, and was extremely influential in Germany and beyond. The dissertation was translated into English by J.J. Graham in 1873.



370 **Alexander the Great** (356–323BCE) – king of Macedonia (336–323BCE); born at Pella, the son of Philip II and Olympias. He was tutored by Aristotle, and ascended the throne when less than 20 years of age. After crushing all opposition at home, he set out to conquer Greece's hereditary enemy, Achaemenid Persia. This he achieved with great rapidity in a series of famous battles: Granicus (334BCE), Issus (333BCE), and Gaugmela (331BCE). By 330BCE, Darius III had fled, and the capitals of Susa, Persepolis, and Ecbatana had been taken. In the next three years, the eastern half of the empire was also conquered, and Alexander set out for India. He reached the

Punjab, and had set his sights on the Ganges, when his troops mutinied and forced his return. He died shortly thereafter at Babylon.

371 **nuclear weapons and warfare** – a war involving the use of nuclear weapons. The worldwide aggregate of nuclear weapons in 1990 was about 50,000, and the number of countries possessing them stood officially at five — USA, Russia, UK, France, and China — although some other nations were thought either to have a usable stockpile of these weapons (Israel) or to be able to produce them quickly (Brazil and South Africa). Since then India and Pakistan have gone nuclear. Nuclear-weapons research began in Britain in 1940, but was transferred to the US after it entered WWII. The research program, known as the Manhattan Project, was directed by J. Robert Oppenheimer.

The atom bomb was the original weapon that relied on the use of a chemical explosion to trigger a chain reaction. The first test explosion was at Alamogordo, New Mexico (July 16, 1945); the first use in war was by the US against Japan (August 6, 1945) over Hiroshima and three days later at Nagasaki. The thermonuclear device, also called the hydrogen bomb, a much more powerful weapon than the atom bomb, uses the heat generated by a fission bomb to compress a nuclear fusion stage, which indirectly results in a greatly increased energy yield; though it employs hydrogen nuclei fusion to generate helium (as happens in the Sun), most of its destructive power comes from uranium fission, not hydrogen fusion. The first detonation was at Eniwetok Atoll, Pacific Ocean, by the US (1952). The neutron bomb or enhanced radiation weapon (ERW) is a very small hydrogen bomb that has relatively high radiation but low blast, and that is designed to kill life (in up to six days) by a brief neutron radiation while leaving buildings and weaponry intact.

Nuclear methods of attack now include aircraft bombs, missiles (long or short range, surface to surface, air to surface, and surface to air), depth charges, and high-powered landmines (“atomic demolition munitions”) to destroy bridges and roads.

372 **Red Cross** – an international agency founded by the Geneva Convention (1864) to assist those wounded or captured in war. There are national branches; the British Red Cross performs relief duties throughout the world; the American Red Cross also runs a blood supply service. All branches use the symbol of the red cross on a white ground, except in some Muslim countries whose governments are Euro-American clients, which use the red crescent. Zionist Israel uses a red Star of David.

373 **Geneva Conventions** (1949) – refer to Endnotes 73, 93, and 94 in Volume 6.

374 **Martin Luther King Jr.** (1929–1968) – US civil-rights campaigner, African American leader, and Baptist minister. He first came to national prominence as leader of the Montgomery, Alabama bus boycott in 1955, and was one of the organizers of the massive march — 200,000 people — on Washington, DC (1963) to demand racial equality. An advocate of non-violence, he was awarded the Nobel Peace Prize in 1964. He was assassinated in Memphis, Tennessee, by James Earl Ray — it is said.



Born in Atlanta, Georgia and son of a Baptist minister, King founded the Southern Christian Leadership Conference (SCLC) in 1957. A brilliant and moving speaker, he was the symbol of, and leading figure in, the campaign for integration and equal rights in the late-1950s and early-1960s. In the mid-1960s his moderate approach was criticized by African American militants, among them Stokely Carmichael. He was the target of intensive investigation by the federal authorities, chiefly the Federal Bureau of Investigation (FBI) under J. Edgar Hoover. His personal life was scrutinized and criticized by those opposed to his policies. King's birthday (January 15) is observed on the third Monday in January as a public holiday in the USA.

Mohandas Karamchand Gandhi (1869–1948) – known as the Mahatma (Hindi for *of great soul*); Indian nationalist (populist) leader, born in Poorbandar, Kathiawar, India. He studied law in London, but in 1893 went to South Africa, where he spent 21 years opposing discriminatory legislation against Indians. In 1914, he returned to India where he supported the Home Rule movement and became leader of the Indian National Congress, advocating a policy of non-violent non-cooperation to achieve independence. Following his civil disobedience campaign (1919–1922), he was jailed for conspiracy (1922–1924). In 1930, he led a 320km (200-mile) march to the sea to collect salt in symbolic defiance of the government monopoly. On his release from another stint in prison (1931), he attended the London Round Table Conference on Indian constitutional reform. In 1946, he negotiated with the Cabinet Mission, which recommended the new constitutional structure. After “independence” and partition of the subcontinent in 1947, he tried to stop the Hindu-Muslim conflict in Bengal, a policy that may have led to his assassination in Delhi by Nathuram Godse, a Hindu fanatic.



375 **Crusades** – “holy wars” authorized by the pope in defense of Christendom and the Church. They were fought against the “infidels” in the Muslim East,

Germany, and Spain; against heretics and schismatics who threatened Catholic unity; and against Christian lay powers who opposed the papacy. Crusaders committed themselves with solemn vows, and by the 13th century were granted the *full indulgence*, that is, remission of all punishment due for sin and an assurance of direct entry into heaven. Papal authorizations of war against Islam continued to be made until at least the 18th century.

376 **Winston Leonard Spencer Churchill** (1874–1965) –

British statesman, prime minister (1940–1945, 1951–1955), and author, born in Blenheim Palace, Oxfordshire, England, the eldest son of Randolph Churchill. He trained at Sandhurst, and was gazetted to the 4th Hussars in 1895. His army career included fighting at Umdurman (1898) with the Nile Expeditionary Force. During the Second Boer War he acted as a London newspaper correspondent. Initially a Conservative MP (1900), he joined the Liberals in 1904, and was colonial under-secretary (1905), president of the Board of Trade (1908), home secretary (1910), and First Lord of the Admiralty (1911). Even though he was made scapegoat for the Dardanelles disaster in 1915, he nonetheless became minister of munitions in 1917. After WWI he was secretary of state for war and air (1919–1921), and, as a “constitutionalist” supporter of the Conservatives, Chancellor of the Exchequer (1924–1929).



In 1929, he returned to the Conservative fold, but remained out of step with the leadership until WWII, when he returned to the Admiralty; then, on Chamberlain’s defeat (May 1940), he formed a coalition government, holding both the premiership and the defense portfolio, and leading Britain alone through the war against Germany and Italy with steely resolve. Defeated in the July 1945 election, he became a pugnacious leader of the opposition. In 1951, he was prime minister again, but after 1955, he continued on as a venerated backbencher. In his last years, he was often described as “the greatest living Englishman.” He achieved a world reputation not only as a great strategist and inspiring war leader, but also as the last of the classic orators with a supreme command of English; as a talented painter; and as writer with an Augustan style, great breadth of mind, and a profound sense of history. He was knighted in 1953, and was awarded the Nobel Prize for literature the same year. He left a widow, whom he had married in 1908, and who was made a life peer in 1965 for her “charitable” work.

Any biographical sketch of Churchill would indicate that he, being opinionated almost like none other, was not one to withhold his views, even if they were what today would be considered to be brazenly racist. Many of his views about the dark-skinned people that were colonized and occupied by the British Empire are informed by whether the occupied peoples just accepted their lot in life as inferiors or whether they fought to liberate them-

selves at any and every opportunity they got (such as the Muslims). Many revisionist historians praise Churchill for his “foretelling” of what today is characterized as Islamic terrorism and fundamentalism; at the same time, they conveniently and selectively try hard to “explain away” Churchill’s haltingly favorable appraisal of Adolf Hitler — before the latter attacked the British in WWII, and brought the fabled empire to its knees — as misquotes of the statesman’s true feelings. Hence, in the man’s own words, are his views on Muslims and Islam,

How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. The effects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity. The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men.

Individual Moslems may show splendid qualities. Thousands become the brave and loyal soldiers of the Queen; all know how to die; but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytizing faith. It has already spread throughout Central Africa, raising fearless warriors at every step; and were it not that Christianity is sheltered in the strong arms of science, the science against which it had vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome.^a

It is, thank heaven, difficult if not impossible for the modern European to fully appreciate the force which fanaticism exercises among an ignorant, warlike and Oriental population. Several generations have elapsed since the nations of the West have drawn the sword in religious controversy, and the evil memories of the gloomy past have soon faded in the strong, clear light of Rationalism and human sympathy. Indeed it is evident that Christianity, however degraded and distorted by cruelty and intolerance, must always exert a modifying influence on men’s passions, and protect them from the more violent forms of fanatical fever, as we are protected from smallpox by vaccination.

But the Mohammedan religion increases, instead of lessening, the fury of intolerance. It was originally propagated by the sword, and ever since, its votaries have been subject, above the people of all other creeds, to this form of madness. In a moment the fruits of patient toil, the prospects of material prosperity, the fear of death itself, are flung aside. The more emotional Pathans are powerless to resist. All rational considerations are forgotten. Seizing their weapons, they become Ghazis — as dangerous and as sensible as mad dogs: fit only to be treated as such. While the more generous spirits among the tribesmen become convulsed in an ecstasy of religious bloodthirstiness, poorer and more material souls derive additional impulses from the influence of others, the hopes of plunder and the joy of fighting. Thus whole nations are roused to arms.

Thus the Turks repel their enemies, the Arabs of the Soudan break the British squares, and the rising on the Indian frontier spreads far and wide. In each case civilisation is confronted with militant Mohammedanism. The forces of progress clash with those of reaction. The religion of blood and war is face to face with that of peace. Luckily the religion of peace is usually the better armed.^b

...on the use of poison gas against the Arabs and Kurds of Iraq,

I do not understand this squeamishness about the use of gas. We have definitely adopted the position at the Peace Conference of arguing in favour of the retention of gas as a permanent method of warfare. It is sheer affectation to lacerate a man with the poisonous fragment of a bursting shell and to boggle at making his eyes water by means of lachrymatory gas. I am strongly in favour of using poisoned gas against uncivilised tribes. The moral effect should be so good that the loss of life should be reduced to a minimum. It is not necessary to use only the most deadly gases: gases can be used which cause great inconvenience and would spread a lively terror and yet would leave no serious permanent effects on most of those affected... We cannot, in any circumstances acquiesce to the non-utilisation of any weapons which are available to procure a speedy termination of the disorder which prevails on the frontier.^c

...on why the Palestinians ought to be expelled from the Holy Land,

I do not agree that the dog in a manger has the final right to the manger even though he may have lain there for a very long time. I do not admit that right. I do not admit for instance, that a great

wrong has been done to the Red Indians of America or the black people of Australia. I do not admit that a wrong has been done to these people by the fact that a stronger race, a higher-grade race, a more worldly wise race to put it that way, has come in and taken their place.^d

...on the contrast between the creation of Bolshevism, which he viewed as a heavily (militant and nationalist) Jewish phenomenon, and the assimilationist role played by English Jewry, which he favored,

First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. Such a Jew living in England would say, "I am an English man practising the Jewish faith." This is a worthy conception, and useful in the highest degree. We in Great Britain well know that during the great struggle the influence of what may be called the "National Jews" in many lands was cast preponderatingly on the side of the Allies; and in our own Army Jewish soldiers have played a most distinguished part, some rising to the command of armies, others winning the Victoria Cross for valour.

In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution, by these international and for the most part atheistical Jews, it is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel (Petrograd) or of Krassin or Radek — all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses.

The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing.

Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism. Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. Weissmann in particular. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people.^e

...on Indian independence from the Crown and Gandhi,

India is a geographical term. It is no more a united nation than the equator.^f

It is alarming and also nauseating to see Mr. Gandhi, a seditious Middle Temple lawyer of the type well-known in the East, now posing as a *fakir*, striding half naked up the steps of the Viceregal palace to parley on equal terms with the representative of the King-Emperor.^g

I hate Indians. They are a beastly people with a beastly religion.^h

...on Hitler before WWII,

One may dislike Hitler's system and yet admire his patriotic achievement. If our country were defeated, I hope we should find a champion as indomitable to restore our courage and lead us back to our place among the nations.ⁱ

We cannot tell whether Hitler will be the man who will once again let loose upon the world another war in which civilisation will irretrievably succumb, or whether he will go down in history as the man who restored honour and peace of mind to the Great Germanic nation.^j

I have always said that if Great Britain were defeated in war I hoped we should find a Hitler to lead us back to our rightful position among the nations. I am sorry, however, that he has not been mellowed by the great success that has attended him. The whole world would rejoice to see the Hitler of peace and tolerance, and nothing would adorn his name in world history so much as acts of magnanimity and of mercy and of pity to the forlorn and friendless, to the weak and poor. ...Let this great man search his own heart and conscience before he accuses anyone of being a warmonger.^k

...and finally, on Hitler during WWII,

I hate nobody except Hitler — and that is professional.^m

Hitler is a monster of wickedness, insatiable in his lust for blood and plunder. Not content with having all Europe under his heel, or else terrorised into various forms of abject submission, he must now carry his work of butchery and desolation among the vast multitudes of Russia and of Asia. The terrible military machine — which we and the rest of the civilised world so foolishly, so supinely, so insensately allowed the Nazi gangsters to build up year by year from almost nothing — cannot stand idle lest it rust or fall to pieces. ...So now

this bloodthirsty guttersnipe must launch his mechanized armies upon new fields of slaughter, pillage and devastation.ⁿ

- a Winston Churchill, *The River War: An Historical Account of the Reconquest of the Soudan, Volume 2*. (London, UK: Longmans, Green, 1899) pp. 248–50.
- b Winston Churchill, *The Story of the Malakand Field Force: An Episode of Frontier War*. (Mineola, NY: Dover Publications, 2010).
- c Statement as president of the Air Council, War Office Departmental Minute (May 12, 1919).
- d To the Peel Commission on a Jewish Homeland in Palestine (1937).
- e Winston Churchill, “Zionism versus Bolshevism”, *Illustrated Sunday Herald* (February 8, 1920), p. 5.
- f Speech at Royal Albert Hall, London (March 18, 1931).
- g Comment on Gandhi’s meeting with the Viceroy of India, addressing the Council of the West Essex Unionist Association (February 23, 1931).
- h In conversation with Leo Amery, Secretary of State for India (September, 1942).
- i Winston Churchill, “Hitler and His Choice”, *The Strand Magazine* (November, 1935).
- j Ibid.
- k Winston Churchill, “Mr. Churchill’s Reply”, *The Times* (November 7, 1938).
- m Churchill to John Colville, a British civil servant whose diaries chronicled the wartime prime ministership of Winston Churchill, during WWII.
- n Radio broadcast on the German invasion of Russia (June 22, 1941).

377 **Vidkun Abraham Lauritz Jonsson Quisling** (1887–1945) – Norwegian diplomat and fascist leader, born in Fyresdal, Norway. He was defense min-

ister in Norway (1931–1932), founded the Nasjonal Samling (National Unity) in imitation of the German National Socialist Party (1933), and became puppet prime minister in occupied Norway. He gave himself up in May 1945 and was executed. His name has since become synonymous with characteristics and behaviors represented by *traitor*, *turncoat*, *fifth-columnist*, and *collaborator*.



378 It is this activity and character that gives the word *murtadd* its civic and political dimension and that incurs the death penalty.

379 Thomas W. Lippman, *Inside the Mirage: America's Fragile Partnership with Saudi Arabia*. (Boulder, Colorado: Westview Press, 2004), p. 296.

Lyndon Baines Johnson (1908–1973) – 38th president of the United States (1963–1969), US Senator from the Democratic Party (1949–1961), and US Representative as a Democrat (1937–1949). He is best known for the so-called Great Society legislation for the upholding of civil rights, the creation of Medicare and Medicaid, the protection of the environment, substantial aid to education, and the “War on Poverty.” He threw the War on Poverty at home under the bus, so to speak, by diverting public revenues toward the escalation of America’s role in the Vietnam War taking place in Southeast Asia; during his term in office, the American military presence there went up from 16,000 soldiers to 550,000 by the end of 1969. The tragedy of the war reached home — not only through war casualties and wounded soldiers, but also through some segments of the media, which happened to be independent to some extent at that time — spawning a massive anti-war movement that ultimately forced President Johnson to withdraw from running for a second term.



Not usually mentioned about this president is the fact that he let the Israelis off the hook when they intentionally attacked the USS Liberty during the 1967 Six-Day War, killing 34 American sailors and wounding 170. Under direct orders from Johnson and his executive staff, the “incident” was characterized as mistaken identity.

Lockheed Corporation – US defense contractor that started off as an aerospace company in 1912, and later merged with Martin Marietta in 1995 to form Lockheed Martin, one of the largest defense contractors in the US. The company’s fortunes took off during WWII with its production of the P-38 Lightning fighter plane; 9,000 of these propeller airplanes were manu-

factured for the war effort. After WWII, the company was heavily involved in Cold War contracting work, producing the famous U-2 and SR-71 Blackbird (supersonic) spy planes, as well as production of aircraft for civilian applications. In addition to military transport aircraft (for example, C-130 Hercules) and fighter jets (F-16 Fighting Falcon), the company has manufactured commercial airliners (L-1011 TriStar) and civil transport aircraft, patrol and reconnaissance aircraft, helicopters, missiles (Trident), space technology, and sea vessels. Lockheed's operations were divided into four major groups, a structure that was imported into the operations of Lockheed Martin: aeronautical systems; missiles, space, and electronics systems; marine systems; and information systems.



Lockheed F-104 Starfighter – a single-engine, supersonic, jet aircraft developed and manufactured by Lockheed Corporation for the US Air Force from 1958–1969, and for the US Air National Guard until 1975. The F-104, which went through a series of design modifications, served the air forces of a dozen nations, mostly NATO members. The fighter jet was deployed by the US in the Vietnam War and by Pakistan in two of the wars it had with India, 1965 and 1971. Because of the F-104's poor safety record and the surrounding bribery scandals (circa 1958–1976), in which Lockheed paid foreign government officials up to \$22 million to purchase the aircraft, production of the jet was supplanted by the production of more technologically and more aerodynamically advanced war materiel.

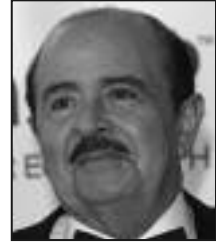


Northrop F-5A/B Freedom Fighter – a supersonic fighter jet designed and built by Northrop Corporation, a defense contractor that later merged with Grumman, another defense contractor, in 1995 to form Northrop Grumman. With hundreds of these jets still in service in multiple air forces around the world, this has become one of the most popular pieces of military hardware, serving as the basis for the design of other, more advanced, aircraft. Over 800 of the aircraft were produced during the Cold War for the US and its allies, through 1972. Later, in defense and purchasing contracts for military and civil aviation around the world, the jet is now part of aerial service operations, employed from weather-related activities to military and recon-



naissance missions, in nations ranging from Chile to China. Because of the agility of this “light fighter,” it is still used by the US in training pilots for combat missions and aerial engagements with more advanced aircraft.

380 **Adnan Khashoggi** (1935–present) – Saudi arms dealer/broker and “businessman” considered in the 1980s to be one of the richest men in the world, with a personal net worth estimated at \$70 billion. From a family of Turkish origin, he was born in Makkah to Muḥammad Khashoggi, one of King ‘Abd al-‘Azīz Āl Sa‘ūd’s personal doctors. After attending various institutions and universities in the United Kingdom and the United States, apparently never seeking a degree, he started his career in “business.”



He accumulated the bulk of his wealth by brokering deals between US/British arms manufacturers and the Saudi government. His US clientele included the Who’s Who of US defense contractors from Boeing, Lockheed, Grumman, Northrop, and Raytheon; in fact, a Lockheed executive referred to him as “a marketing arm of Lockheed.” He would cover up the windfall commissions he was making off the arms sales by establishing front companies in Switzerland and Liechtenstein, and by establishing relationships with important government officials in the home countries of the arms manufacturers.

It is said that he was deeply involved in the Lockheed bribery scandals (1958–1976); he was also implicated in the Iran-Contra Affair (1984–1986), functioning as a key middleman along with another notorious and mysterious arms dealer, Manucher Ghorbanifar, and borrowing and laundering the dirty monies from arms sales and purchases through the Bank of Credit and Commerce International (BCCI). Allegedly, he helped his friends Ferdinand and Imelda Marcos plunder the Philippines of some \$160 million by fronting for them in illegal real-estate deals. He is reported to have met with neocon warmonger Richard Perle before the US invasion of Iraq in 2003.

Along with the Saudi royals, the Khashoggi family occupied one of the largest estates in Marbella, Spain during the 1980s. The parties the family threw were legendary for their caprice, extravagance, luxury, and invited celebrities, politicians, and business people from all over the world. One writer, producing a piece for *Vanity Fair* magazine, asked, “Who doesn’t know about his yachts, his planes, his dozen houses, his wives, his hookers, his gifts, his parties, his friendships with movie stars and jet-set members, and his companionship with kings and world leaders?” Khashoggi now apparently spends most of his time in the principality of Monaco.

Raytheon Company – established in the 1920s, with current annual revenues exceeding \$25 billion, and with 72,000 employees world-



wide, it is the fourth largest US defense contractor, and the world's largest producer of guided missiles. The company rose to prominence during WWII when it received a contract to manufacture magnetrons, a microwave-generating device that enhanced the ability of radar equipment to detect enemy aircraft. With Raytheon's research into the magnetron tube, one of its scientists invented the microwave oven to heat food in 1945; it was marketed commercially in 1947. In 1967, Raytheon introduced the first countertop microwave oven for residential use, becoming the dominant manufacturer of microwave ovens at the inception of the microwave industry.

In addition to producing the famed Patriot Anti-Missile Missile System, Raytheon has also been involved with air traffic control systems, radar equipment and sensors, satellite sensors, communications, radioactive materials detection systems for port authorities, and semiconductors. Some of its guided missiles go by the names Sidewinder, Stinger, Tomahawk, Cruise Missile, and Sea Sparrow.

Robert Lacey (1944–present) – a British historian and biographer, known for a number of best-selling biographies and works of popular history. His two books *The Kingdom* (1981) and its follow-up *Inside the Kingdom* (2009), covering the history of Saudi Arabia since its inception to the present, are now considered to be required reading for Western diplomatic personnel planning to be involved in official, consular, or embassy activity in Saudi Arabia.



381 Thomas W. Lippman, *Inside the Mirage*, p. 297.

382 **Abū Sufyān** (64BH–31AH) – wealthy and powerful leader in Makkah belonging to the Umayyad power-faction of Quraysh; contemporary of the Prophet (ﷺ). He was the chief of the caravan that was involved in the *mushriks'* defeat at Badr, and was also the commander of the forces that engaged the Muslims in warfare at Uḥud outside of Madinah, when the Muslims were unable to score a resounding victory. As an inveterate enemy of the Prophet (ﷺ), Islam, and the early Muslims, Abū Sufyān was involved as a commanding officer at the Battle of the Trench (al-Khandaq) when the alliance of *kufr* and *shirk* sought to besiege Madinah and deliver a final blow to the emerging Islamic State. They, of course, returned to Makkah frustrated and unable to achieve their objective.

383 **Abū Bakr al-Ṣiddīq** (53BH–12AH) – first successor to the Prophet (ﷺ) after the latter's death in 10AH, ruling as *khalīfah* from 10–12AH; and father of the Prophet's (ﷺ) wife 'Ā'ishah. He was one of the first and key followers of the Prophet (ﷺ), his constant companion, and chief advisor. He was one of the four initial successors who tried his best to rule in the manner and example of the Prophet (ﷺ).

He was elected to lead by public consent. He is known for his participatory and social consciousness when distributing the spoils of war. It may have been during his time in office that the Muslim public began to think about leadership either within the core group around Muhammad (ﷺ) or within the intimate group around him; the former are referred to as *Sunnīs* and the latter as *Shī'īs*. During Abū Bakr's reign as *khalīfah*, Arabia was united. To his historical credit, he waged war, known in Islamic history as Ḥurūb al-Riddah, against the first attempt at secularization by Muslims who refused to pay the *zakāh*, or who wanted *zakāh* to be considered a charity only — that is, having a religious meaning but no social justice value.

He is known to have been observant of the *shūrā* (decision-making give-and-take), to have stood for the peoples' determination to approve of their ruler (the social contract between the *khalīfah* and the *mustakhlifūn* — that is, people seeking a *khalīfah*), and to have honored the prophetic *sunnah* of *bay'ah* (the popular pledge of executive allegiance) — all of which together give one a sense of the meaning of Islamic governance.

384 **'Alī ibn Abī Ṭālib** (24BH–40AH) – cousin and son-in-law of Prophet Muhammad (ﷺ); the first Imam and the fourth *khalīfah*. He was the first male to become a Muslim after Muhammad (ﷺ) when he was still a child, probably around 11 years of age. He married Fāṭimah, the Prophet's (ﷺ) youngest daughter, and was the father of Imams al-Ḥasan and al-Ḥusayn, as well as Zaynab and Umm Kulthūm. He fought bravely in almost all the Prophet's (ﷺ) military engagements. He was a monumental figure in judicial, military, and legislative affairs.

Some Muslims (Shī'īs) hold that he was the only legitimate successor to the Prophet (ﷺ), this position being corroborated (according to Shī'ī interpretation) by the events at Ghadīr Khum (a spring of water located between Makkah and Madinah in the vicinity of al-Juhfah). This part of Islamic history according to the Shī'ī reading is not to be underestimated. During Imam 'Alī's rule, the Muslims tried their best to weather cataclysmic political crises and civil instability, and because of his resolve, fortitude, determination, compassion, evenhandedness, and political courage during this difficult time, he stands out as a model and inspiration for all those who are the lower classes of society: politically, socially, economically, and otherwise. His quotes, preaching, missives, and literature ought to be indispensable to all Muslims regardless of which side they find themselves on.

- 385 **2nd Amendment to US Constitution** (proposed by Congress on September 25, 1789; ratified on December 15, 1791): A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

The Second Amendment to the US Constitution was a part of the American Bill of Rights, which comprised 10 amendments altogether, and without which the constitution would not have been ratified by all the initial 13 colonies that had declared independence from the English crown. Similar provisions to the above amendment are found in many state constitutions. The right to bear arms is an implicit recognition of the right of revolution, stemming from the idea that a tyrant could not be overthrown if the people were denied the means. This guarantee was included in the Bill of Rights to assure the states that the national government would not disarm the state militias.

- 386 **National Rifle Association (NRA)** – sporting a self-proclaimed membership of 4.3 million, it is one of the most influential non-profit lobbying organizations in the US; it advocates for “the protection of the Second Amendment of the United States Bill of Rights, and the promotion of firearm ownership rights as well as marksmanship, firearm safety, and the protection of hunting and self-defense in the United States.”



The NRA was formed in New York in 1871 by US Civil War veterans William Conant Church, General Ambrose Burnside, and George Wood Wingate. The association rose to prominence by organizing rifle clubs in all the states of the Union, and when the US National Guard sought advice for improving the marksmanship of its recruits. From 1916–1996, the US Army, through the Civilian Marksmanship Program (authorized by Congress in 1903), transferred obsolete firearms to civilians so that they could practice and learn marksmanship skills with the NRA, thereby becoming skilled marksmen, in case they were called for military service.

Gun-control advocates such as the Coalition to Stop Gun Violence, the Brady Campaign, and Americans for Gun Safety have criticized the founding principles of the NRA as being inconsistent with a constitutional democracy, and the association’s lobbying activities as resulting in the soaring of gun crime, allowing someone as young as a 14-year-old to purchase automatic weapons at unregulated venues without a background check. On the other end of the spectrum, gun-rights organizations considered to be extremist, such as Jews for the Preservation of Firearms Ownership (JPFO),

have criticized the NRA for not explicitly equating gun-control legislation in the US with that of the Nazi regime in pre-WWII Germany.

Members of the US Congress have ranked the NRA as the most powerful lobbying organization in the US; eight previous US presidents have been members. The NRA spent \$10 million in advertisements and political donations in the 2008 presidential campaign. Since it considers gun ownership to be a civil right, the association considers itself to be the oldest civil rights organization in the US. In 2004, the NRA's annual revenue exceeded \$205 million, the bulk of it apparently coming from membership fees and charitable private and corporate donations.

387 **Hittite Anastas Papyrus** (15th century BCE) – an ancient written scroll from Anatolia, possibly dating back to the time of the New Hittite Kingdom of Suppiluliuma I and Mursili II. In the context of asymmetrical warfare, the passage most often quoted from the archaic document concerns the insurgent tactics that frustrated the Hittite king, Mursili I, who complained “The irregulars did not dare to attack me in the daylight and preferred to fall on me by night.”

388 Joel Krieger (editor in chief), *The Oxford Companion to Politics of the World*. (New York, New York: Oxford University Press, Inc., 1993), p. 372;

Donald C. Hodges (editor), *Philosophy of the Urban Guerrilla: The Revolutionary Writings of Abraham Guillén*. (New York, New York: HarperCollins Publishers, 1973), pp. 229–302.

389 **Thomas Edward Lawrence** (1888–1935) – known otherwise as Lawrence of Arabia; British soldier and author, born in Tremadoc, North Wales, England. Before WWI, he traveled in the Muslim East, studying Crusader castles and participating in the excavation of Carchemish, an ancient semi-autonomous capital of the Hittite and Neo-Assyrian Empires, now located between Turkey and Syria. In 1914, he joined military intelligence and was sent to Cairo, where he became a member of the Arab Bureau. In 1916, he was appointed the British liaison officer to the Arab Revolt, led by Fayṣal, the son of the Sharīf of Makkah, and was present at the taking of ‘Aqabah in 1917, and of Damascus in 1918. He was an adviser to Fayṣal at the Paris Peace Conference and a member of the Middle East Department at the Colonial Office (1921). His account of the Arab Revolt, *Seven Pillars of Wisdom*, abridged by himself as *Revolt in the Desert*, became one of the classics of war literature. His exploits received so much publicity that he became a notable figure, and later attempted to escape his fame by



enlisting in the ranks of the Royal Air Force (RAF, 1922) as J.H. Ross, in the Royal Tank Corps (1923) as T.E. Shaw, and again in the RAF in 1925. He retired in 1935 and was killed in a motorcycling accident near his cottage in Dorset.

- 390 **Leon Trotsky** (1879–1940) – originally Lev Davidovich Bronstein; Russian (Jewish) revolutionary, born in Yanovka, Ukraine. In 1898, he was arrested as a Marxist and exiled to Siberia. He escaped in 1902, joined Lenin in London, and in the abortive 1905 Revolution, was president of the St. Petersburg Soviet. He then worked as a revolutionary journalist in the West, returning to Russia in 1917, where he joined the Bolsheviks and played a major role in the October Bolshevik Revolution. In the Russian Civil War (1917–1922), he was commissar for war, and created the Red Army. After Lenin’s death (1924) his influence began to decline; he was ousted from the Communist Party by Stalin — who opposed his theory of “permanent revolution” — exiled to Central Asia (1927), and expelled from the Soviet Union (1929). He continued to agitate as an exile, and was sentenced in absentia to death by a Soviet court (1937). He finally found asylum in Mexico, where he was assassinated by one of Stalin’s agents.



Joseph Vissarionovich Stalin (1878–1953) – originally Ioseb Besarionis dze Jugashvili; Georgian Marxist subversive and later virtual dictator of the USSR (1928–1953); born in Gori, Georgia, the son of a cobbler and ex-serf. He studied at Tiflis Orthodox Theological Seminary, from which he was expelled in 1899. After joining a Georgian Social Democratic organization (1898), he became active in the revolutionary underground, and was twice exiled to Siberia (1902, 1913). As a leading Bolshevik he played an active role in the October Revolution, and became people’s commissar for nationalities in the first Soviet government and a member of the Communist Party Politburo. In 1922, he became general secretary of the Party Central Committee, a post he held until his death, and also occupied other key positions that enabled him to build up enormous personal power in the party and government apparatus.



After Lenin’s death (1924) he pursued a policy of building “socialism in one country,” and gradually isolated and disgraced his political rivals, notably Trotsky. In 1928, he launched the campaign for the collectivization of agriculture during which millions of peasants perished, and the first five-year plan for the forced industrialization of the economy. From 1934–1938, he inaugurated a massive purge of the party, government, armed forces, and

intelligentsia in which millions of so-called “enemies of the people” were imprisoned, exiled, or shot. In 1938, he signed the Non-Aggression Pact with Hitler, bringing the Soviet Union two years respite from involvement in WWII. After the German invasion (1941), the USSR became a member of the Grand Alliance, and Stalin, as war leader, assumed the title of *generálissimus*. He took part in the conferences of Tehran, Yalta, and Potsdam that gave the USSR military and political control over the liberated countries of postwar Eastern and Central Europe.

From 1945 until his death, he resumed his repressive measures at home, and conducted foreign policies that contributed to the Cold War between the Soviet Union and the West. He was posthumously denounced by Khrushchev at the 20th Party Congress (1956) for crimes against the Communist Party and for building a “cult of personality.” Under Gorbachev many of Stalin’s victims were rehabilitated, and the whole phenomenon of “Stalinism” officially condemned by the Soviet authorities.

391 **Mao Zedong or Mao Tse-tung** (1893–1976) – leader

and leading theorist of the Chinese Communist Revolution; born in the village of Shaoshan, Hunan province, China, the son of a farmer. A political, military, social, and economic essayist, he was also a significant minor poet. He graduated from Changsha teachers’ training college, then worked at Beijing University, where he was influenced by Chen Duxiu and Li Dazhao. He took a leading part in the May Fourth Movement, becoming a Marxist and a founding member of the Chinese Communist Party (1921). During the first united front with the Guomindang (Nationalist Party), he concentrated on political work among the peasants of his native province, and advocated a rural revolution, creating a rural *soviet* in Jiangxi province in 1928. After the break with the Guomindang in 1927, the Communists were driven from the cities, and with the assistance first of Zhu De, later of Lin Biao, he came up with the guerrilla tactics of “people’s war.” In 1934, the Guomindang was at last able to destroy the Jiangxi Soviet, and in the subsequent Long March the Communist forces retreated to Shanxi to set up a new base. This established Mao’s supremacy in the party.



In 1936, under the increasing threat of Japanese invasion, when the Guomindang renewed its alliance with the Communists, Mao restored and vastly increased the political and military power of his party. His claim to a share in the government led to civil war; the regime of Jiang Jieshi (Chiang Kai-shek) was ousted from the Chinese mainland; and the new People’s Republic of China was proclaimed (1949) with Mao as both Chairman of the Chinese Communist Party and President of the Republic. He followed the Soviet Union’s model of economic development and social change until

1958, then broke with the USSR and launched his Great Leap Forward, which encouraged the establishment of rural industry and the use of surplus rural labor to create a new infrastructure for agriculture. The failure of the Great Leap lost him most of his influence, but by 1966, with China's armed forces securely in the hands of his ally Lin Biao, he launched the Great Proletarian Cultural Revolution, and the Great Leap strategy was revived (though with new caution) as the left emerged victorious in the ensuing political struggles (1966–1971).

He died after a prolonged illness, which may have weakened his judgment. As in post-Stalin Russia, a strong reaction set in against Mao's "cult of personality" and, along with it, against the excessive collectivism and egalitarianism that had emerged during his time in power.

392 Joel Krieger, *The Oxford Companion to Politics of the World*, p. 373.

393 **Boer Wars** (1880–1881, 1899–1902) – two wars fought by the British and the Boers (descendants of the Dutch-speaking settlers of the eastern Cape frontier in Southern Africa during the 18th century, as well as those who left the Cape Colony during the 19th century to settle in the Orange Free State, Transvaal) for the subordination of South Africa. The British had made several attempts to reincorporate the Boers, who had left the Cape Colony in the Great Trek, within a South African confederation. The First Boer War (1880–1881) ended with the defeat of the British at Majuba Hill, and the signing of the Pretoria and London Conventions of 1881 and 1884. In 1896, the Jameson Raid was a clumsy private effort to achieve the same objective, and led to the Second Boer War (1899–1902), which can be divided into three phases:

1. October, 1899–January, 1900 – a series of Boer successes, including the sieges of Ladysmith, Kimberley, and Mafeking, as well as victories at Sormberg, Modder River, Magersfontein, Colenso, and Moderspruit;
2. February–August, 1900 – counter-offensives by Lord Roberts, including the raising of the sieges, the victory at Paardeberg, and the capture of Pretoria;
3. September, 1900–May, 1902 – a period of guerrilla warfare in which Kitchener attempted to prevent Boer commandos from raiding isolated British units and lines of communication.

The Boers effectively won the peace. They maintained control of "native affairs," won back "representative government" in 1907, and federated South Africa on their terms in 1910. Despite coming out on the short end, British interests in South Africa were protected, to such an extent that the Union of South Africa entered both WWI and WWII on the British side.

Mau Mau – secret society that led a revolt of the Kikuyu people of Kenya in the 1950s. The insurrection began in 1952, with the murder of white “settlers” and Kikuyu “loyalists.” British troops were deployed in its suppression, but the cost in men and money convinced Britain that decolonization was imperative.

394 **Sendero Luminoso** – Spanish for *shining path*; a rural guerrilla movement of uncompromisingly revolutionary character, operating in the Peruvian Central Andes (though capable, also, of mounting violent actions in cities) from 1980 onward.

Palestine Liberation Organization (PLO) – an umbrella organization for the diverse factions seeking the creation of a Palestinian state in part or the whole of British Mandated Palestine.

Fatah, the Movement for the Liberation of Palestine, founded by Yasser Arafat, is the largest of the factions. The other major factions are the Democratic Front for the Liberation of Palestine (DFLP), founded by Nayef Hawatmeh, the Popular Front for the Liberation of Palestine (PFLP) founded by George Habash, the PFLP-General Command headed by Ahmed Jibril, the Syrian-sponsored Şā'iqah, and the Iraqi-sponsored Arab Liberation Front. After its withdrawal from Beirut during the Israeli siege of 1982, the PLO was headquartered in Tunis.

It is governed by an Executive Committee, chaired now by Mahmoud Abbas (Abu Mazen), with members from the six factions and six independents. Recognized by the Arab League as the “sole legitimate representative of the Palestinian people,” the PLO has since 1988 called for a two-state solution to the Palestinian-Israeli dispute, and in 1993 signed an agreement with Israel, which agreed to formally recognize a Palestinian state after five years if the PLO fulfilled certain conditions. None of this happened and the West Bank and Gaza have become “bantustanized” to a point where creating an independent state has become next to impossible. The Tunis office was closed in 1994.



Irish Republican Army (IRA) – an anti-British paramilitary guerrilla force established in 1919 by Irish nationalists to combat British forces in Ireland. The IRA opposed the Anglo-Irish Treaty of 1921 because it considered all of Ireland a unified dominion even though the six counties of

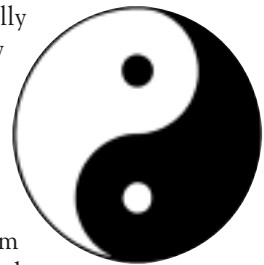


Northern Ireland were part of the UK; it was suppressed by the Irish government in the 1922 uprising, and remained largely inactive until the late 1960s. In 1969, a major split in its ranks led to the formation of the Provisional IRA alongside the Official IRA; a serious schism developed between the two sides in the early-1970s. The Official IRA, virtually inactive since 1972, generally supported political action to achieve Irish unity. The Provisional IRA became the dominant republican force, responsible for shootings and bombings in the North of Ireland, Britain, and Western Europe. Targets were mainly security and military personnel and establishments, although there were many sectarian killings, and bombings of economic targets on mainland Britain became more common. Its total membership was reputed to be in the hundreds.

In 1998, after a cease-fire by the Provisional IRA and multiparty talks, the Good Friday Agreement (also known as the Belfast Agreement) between the Irish and British governments was concluded. The agreement, which was endorsed by referendums in both parts of Ireland, restored self-government to Northern Ireland based on power-sharing in a regional Executive drawn from the major parties in a New Northern Ireland Assembly, with entrenched protections for representation from both the Catholic (nationalist) and Protestant (unionist) constituencies of Northern Ireland. The Executive is made up of a First Minister and a Deputy First Minister drawn from the unionist and nationalist parties. In 2005, the Provisional IRA announced the end of its armed campaign and an independent commission supervised its disarmament along with that of other paramilitary organizations in Northern Ireland. In 2007, the British government began to withdraw its troops from Northern Ireland.

395 **Taoism** – Chinese philosophical tradition initially

based on the ideas of Laozi (Lao-tzu, 6th century BCE?), and later, Zhuangzi (Chuang-tzu, 369–286BCE). The *Tao* is the “way” governing all human existence, which in Taoist terms (unlike the human-interrelational harmony of Confucianism) lies in harmony between the individual and the natural world. Appropriate conduct arises from such harmony. From these origins as a life-philosophy, Taoism developed (1st century BCE) as a fad, its idealized dream-world readily absorbing primitive mystical and shamanistic beliefs. Rapid expansion occurred from the 3rd century CE, and headquarters were established in Jiangxi province as early as 148CE, lasting until 1927. Favored as a court religion under the Sui and Tang dynasties (590–906CE), Taoism came into conflict with Buddhism, and the latter was suppressed (845CE). In 1281, Taoism itself was suppressed by Kublai Khan, and many books



destroyed, but rose again to favor under Ming emperors (1368–1644). It has been important in its close connections with alchemy, its influence on Chan Buddhism, and its impact on Chinese writers and painters.

396 **Jainism** – an indigenous religion of India that regards Vardhamana Mahavira (599–527BCE), said to be the last Tirthankara, as its founder. Jains believe that salvation consists in conquering material existence through adherence to a strict ascetic discipline, thus freeing the “soul” from the working of *karma* so as to attain eternal all-knowing bliss. Liberation requires detachment from worldly existence, an essential part of which is the practice of *ahimsa* — non-injury to living beings. The ascetic ideal is central to both monastic and lay Jainism, although final renunciation is possible only within the former. Jainism is said to have around three million adherents.



Hinduism – the Western term for a religious tradition developed over several thousand years and intertwined with the history and social system of India. Hinduism does not trace its origins to a particular founder, has no prophets, no set creed, and no particular institutional structure. It emphasizes the right way of living (*dharma*) rather than a set of doctrines, and thus embraces diverse religious beliefs and practices. There are significant variations between different regions of India, and even from village to village. There are differences in the deities worshiped, the scriptures used, and the festivals observed. Hindus may be theists or non-theists, revere one or more gods or goddesses, or no god at all, and represent the ultimate in personal (that is, Brahma) or impersonal (that is, Brahman) terms.



Common to most forms of Hinduism is the idea of reincarnation or transmigration. The term *samsara* refers to the process of birth and rebirth continuing for life after life. The particular form and condition of rebirth — pleasant or unpleasant — are the result of *karma*, the law by which the consequences of actions within one life are carried over into the next, and influence its character. The ultimate spiritual goal of Hindus is *mohsha*, or release from the cycle of *samsara*.

There is prolific and varied religious literature, yet no specific text is regarded as uniquely authoritative. The earliest extant writings come from the Vedic Period (1200–500BCE), and are known collectively as the Veda. Later (500BCE–500CE) came the religious law books (*dharma sutra* and *dharma shastras*) that codified the classes of society (*varna*) and the four stages of

life (*ashrama*), which became the bases of the Indian caste system. To this were added the great epics, the *Ramayana* and the *Mahabharata*. The latter includes one of the most influential Hindu scriptures, the *Bhagavad Gita*.

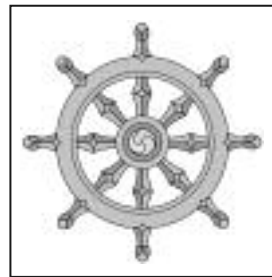
There have been many developments in Hindu religious thought. In particular, Shankara (9th century) formulated the Advaita (non-dual) position that the human soul and God are of the same substance. Ramanuja (12th century) established the system of Vishishtadvaita (differentiated non-duality), which, while accepting that the human soul and God are of the same essence, holds that the soul retains its self-consciousness and, therefore, remains in an eternal relationship with God. This provided the impetus for the later theistic schools of Hindu thought.

Brahma, Vishnu, and Shiva are the chief gods of Hinduism, and together form a triad (the Trimurti). There are numerous lesser deities, including the goddesses Maya and Lakshmi. Hinduism is concerned with the realization of religious values in every part of life, yet there is a great emphasis upon the performance of complex and demanding rituals under the supervision of Brahman priests and teachers. There are three categories of worship: temple, domestic, and congregational. Pilgrimage to local and regional sites is common, and there is an annual cycle of local, regional, and all-Indian festivals. The cow is considered a sacred animal, and killing it is forbidden. There are over 500 million Hindus.

Buddhism – a tradition of thought and practice originating in India around 2,500 years ago, and now a world religion, deriving from the teaching of Buddha (Siddhartha Gautama), who is regarded as one of a continuing series of enlightened beings. The teaching of Buddha is summarized in the Four Noble Truths, the last of which affirms the existence of a path leading to deliverance from the universal human experience of suffering.

A central tenet is the Law of Karma, by which good and evil deeds result in appropriate reward or punishment in this life or in a succession of rebirths. Through a proper understanding of this condition, and by obedience to the right path, human beings can break the chain of *karma*. The Buddha's path to deliverance is through morality (*sila*), meditation (*samadhi*), and wisdom (*panna*), as set out in the Eightfold Path. The goal is Nirvana, which means *the blowing out* of the fires of all desires, and the absorption of the self into the infinite. All Buddhas are greatly revered, and a place of special importance is accorded to Gautama.

There are two main traditions within Buddhism, dating from its earliest history. Theravada Buddhism adheres to the strict and narrow teachings of the early Buddhist writings: salvation is possible for only the few who accept



the severe discipline and effort necessary to achieve it. Mahayana Buddhism is more liberal, and makes concessions to popular piety: it teaches that salvation is possible for everyone, and introduced the doctrine of the *bodhisattva* (personal savior). As Buddhism spread, other schools grew up, among which are Chan or Zen, Lamaism, Tendai, Nichiren, and Soka Gakkai. Recently Buddhism has attracted growing interest in the West.

The only complete canon of Buddhist scripture is called the *Pali*, after the language in which it is written. It forms the basic teaching for traditional Theravada Buddhism, but other schools have essentially the same canon written in Sanskrit. Mahayana Buddhists acknowledge many more texts as authoritative.

Underlying the diversity of Buddhist belief and practice is a controlling purpose. The aim is to create the conditions favorable to spiritual development, leading to liberation or deliverance from bondage or suffering. This is generally seen as involving meditation, personal discipline, and spiritual exercises of various sorts. This common purpose has made organization, ceremony, and pattern of belief adaptable to different social and cultural situations. Reliable statistics and data are unobtainable, but over one billion people live in lands where Buddhism is a significant religious influence.

397 **Hellenic Period** (early 5th century–323BCE) – in common usage, the term *Hellenic* typically refers to anything Greek or that is culturally connected to Greek ideas and Greek life in general. In academic usage, however, *Hellenic* often refers to Ancient Greece. The Hellenic Period is a historical period that ended with the death of Alexander the Great (323BCE). It is during this period that many of the most famous and well-known figures of Greek history existed. The development of Athenian drama led to the prominence of playwrights, such as Sophocles, Aeschylus, and Euripides. The Hellenic Period emphasized perfectionism and idealism in art, architecture, sculpture, and the physical form — the subjects were gods and heroes, with perfect bodies. The philosophical approach was humanistic, focusing on human beings and what they could create, and developed with the figures of Socrates, Plato, and Aristotle. The Hellenic philosophers were concerned with man's relationship to the state (or *polis*). The governing system was the Greek city-state, and important political figures included Pericles, Themistocles, and Alcibiades. Also, prominent events, such as the Persian wars and the Peloponnesian War occurred during this period.

Hellenistic Period (323–146BCE) – the term *Hellenistic* refers to either Greece from 323–146BCE, directly following the Hellenic Period and the death of Alexander the Great, or it may also be used in reference to the spread of Greek culture over the non-Greek peoples who were conquered by Alexander the Great. It was during this period that Greek culture came to

influence much of that part of the world, especially in language, art, politics, literature, and architecture. The Hellenistic philosophers — among them Pythagorus, Epicurus, Chrysippus, and Cicero — were concerned with man's personal life in the larger world community. The arts emphasized the exotic and erotic, using heightened emotion in canvas and sculpture; the subjects were often common, everyday people and animals, or mythical subjects that could evoke horror. The governing system was run by the inheritors of Alexander the Great's empire: the Antigonids in Macedonia, the Seleucids in Persia, and the Ptolemys in Egypt.

- 398 **Franciscans** – religious orders founded by St. Francis of Assisi (1181–1226) in the early-13th century. The first order, Friars Minor, is now divided into three groups: the Observants (OFM), the Conventuals (OFMConv), and the Capuchins (OFMCap). These lead active lives preaching to the poor and needy. The second order is made up of nuns, known as the Poor Clares (PC). The third order is a lay fraternity. Together, they constitute the largest religious order in the Roman Catholic Church, notable for missionary and social work.



- 399 **Society of Friends (Quakers)** – a Christian sect founded by George Fox and others in mid-17th-century England, and formally organized in 1667; members are popularly known as Quakers, possibly because of Fox's injunction "to *quake* at the word of the Lord." Persecution led William Penn to establish a Quaker colony (Pennsylvania) in North America in 1682. Belief in the "inner light," a living contact with the divine Spirit, is the basis of its meetings for worship, where Friends gather in silence until moved by the Spirit to speak. They emphasize simplicity in all things, and are active reformers promoting tolerance, justice, and peace. Today most meetings have programmed orders for worship, though meetings based on silence (unprogrammed) still prevail in the UK and parts of the USA.



Mennonites – Dutch and Swiss Anabaptists who later called themselves Mennonites after one of their Dutch leaders, Menno Simons (1496–1559). They adhere to the Confession of Dordrecht (1632), baptize on confession of faith, are pacifists, refuse to hold civic office, and follow the teachings of the New Testament. Most of their estimated one million adherents live in the USA.



Church of the Brethren (German Baptists) – originating in 1708 at Schwarzenau, Germany, as a pietistic, Anabaptist protest against the Lutheran and Reformed established churches. The Brethren are also known as *Taufer*, *Tunkels*, *Dompelaars*, and *Dunkards* — all German terms referring to baptism. They were most popularly known historically as *Tunkels* (Baptists); the term derives from the German word *tunken*, meaning *to dip or immerse*. The Brethren's mode of baptism is unique: the candidate for baptism kneels and is pushed forward into the water three times.



As pietists, the Brethren seek less formal worship, less emphasis upon dogma, and more warmth in daily religious living. Historically, the Brethren are a “peace church,” opposing participation in war, as well as the taking of oaths and membership in secret societies. Doctrinally, the Brethren follow a common free church theology but officially reject all creeds and follow only the New Testament. Some portions of the Old Testament are rejected because they are believed to uphold slavery, divorce, war, and revenge. The Brethren recognize four ordinances: baptism, the Lord's Supper, the anointing of the sick, and the laying on of hands.

In polity, voting delegates from each congregation meet for the annual conference. This conference elects 25 members to the General Brotherhood Board, which manages the daily life of the church. The Church of the Brethren belongs to both the National Council of Churches and the World Council of Churches.

400 **Henry David Thoreau** (1817–1862) – essayist and poet, born in Concord, Massachusetts. He studied at Harvard, taught for a while, and around 1830, began his walks and studies of nature, which became his major occupation. In 1845, he built himself a shanty in the woods by Walden Pond, near Concord, where his writings included *Walden, or Life in the Woods* (1854). He is known for his social criticism, his championing of individual civil liberties — his essay *On the Duty of Civil Disobedience* (1849) influenced Gandhi — and his connections with transcendentalism. After his death, several books were published, based on a daily journal (from 1835) of his walks and observations, such as *Summer* (1884) and *Winter* (1887).



401 **nationalism** – a political doctrine that views the nation as the principal unit of political organization. Underlying this is the assumption that human beings hold the characteristic of nationality, with which they identify cul-

turally, economically, and politically. A primary aim of nationalists, therefore, is to secure the right to belong to an independent state based on a particular national grouping. This means that nationalism is associated with attempts by national groupings to secure independence from dominance by other nation-states and to maintain that position against outside threats. It is often associated with the struggle against colonialism. More broadly, nationalism can be seen as a general political stance in which the principal aim of political activity should be to serve the national interest as opposed to that of a particular class or grouping. In practice, the national interest is, except in extreme cases such as war, open to different interpretations, and nationalism is often no more than an attempt to give legitimacy to a particular political viewpoint. Nationalism, with the exception of some anti-colonial movements, is based around a conservative, and sometimes romantic, political philosophy that emphasizes the nation's past.

racism – belief in, or set of implicit assumptions about, the superiority of one's own race or ethnic group, often accompanied by prejudice against members of an ethnic group different from one's own. Racism may be used to justify discrimination, verbal or physical abuse, or even wars and genocide, as in Zionist Israel, or as practiced by European invaders against Native Americans in both North and South America. Many social scientists believe that even where there is no overt discrimination, racism exists as an unconscious attitude in many individuals and societies, based on a stereotype or preconceived idea about different ethnic groups, which is damaging to individuals (both perpetrators and victims) and to society as a whole.

402 Narrated by 'Abdullāh ibn 'Abbās and recorded by al-Nisā'ī, al-Ḥakīm, al-Suyūṭī, and Ibn Jarīr al-Ṭabarī.

أن عبد الرحمن بن عوف وأصحابا له أتوا النبي صلى الله عليه وسلم بمكة ، فقالوا: يا نبي الله! كنا في عز ونحن مشركون ، فلما أمانا صرنا أذلة! قال: إني أمرت بالعفو فلا تقاتلوا القوم . فلما حوله الله إلى المدينة أمره بالقتال، فكفوا. فأنزل الله (ألم تر إلى الذين قيل لهم كفوا أيديكم) الآية .

'Abd al-Raḥmān ibn 'Awf (41BH?–31AH) – early Muslim adherent to Islam. On 'Umar ibn al-Khaṭṭāb's death, he was one of the council of six who had to choose the new successor to the Prophet (ﷺ).

403 Muḥammad Rashīd Riḍā, *Tafsīr al-Qur'ān al-Ḥakīm (better known as Tafsīr al-Manār)*, Volume 5. (Beirut, Lebanon: Dār al-Ma'rifaḥ, 1414AH), p. 263.

Aws and Khazraj – the two main power factions in Madinah (Yathrib) before and at the time of the rise of Islam.

- 404 Muḥammad Rashīd Riḍā, *Tafsīr al-Manār, Volume 5*, p. 265 (cited as an interpretation by Ibn Jurayj).
- 405 **fifth column** – a group within a country secretly aiding an enemy attacking from without. The term originated in 1936 during the Spanish Civil War, when General Mola boasted that Franco supporters were attacking Madrid with four columns and that they had a “fifth column” inside the city.
- 406 **Al-Ṣafā** – a hillock in Makkah opposite the hillock **al-Marwah**. During the Hajj and ‘Umrah, Muslims perform the ritual running (*sa’y*) between al-Ṣafā and al-Marwah in memory of the fact that Hājar ran backward and forward seven times between these two hills to look for water and sustenance for her infant son Ismā‘il (ﷺ).
- 407 Dr. Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr, Volume 5*, p. 163.
- Khālīd ibn al-Walīd ibn al-Mughīrah al-Makhzūmī** (32BH–21AH) – commander of the Islamic armed forces during the lifetime of the Prophet (ﷺ) and for a short time thereafter. He fought against the Prophet (ﷺ) at the Battle of Uḥud (3AH) but a couple of years later espoused Islam. Dubbed the *Sword of Allah* by the Prophet (ﷺ), he liberated Damascus in 13AH, ending Byzantine rule in Syria and Palestine and leading to Muslim suzerainty over al-Quds (Jerusalem). Following the death of the Prophet (ﷺ), during the reign of Abū Bakr, the first *khalīfah*, he crushed a tribal revolt known in Islamic history as the Wars of Regression (Ḥurūb al-Riddah), defeating the contemporary self-proclaimed prophet, Musaylimah, thereby consolidating Muslim control over the entire Arabian Peninsula and preserving the unity and solidarity of the Islamic order. He is also credited with a famous desert crossing, which led to the liberation of al-Ḥīrah in 11AH and consequently to that of Iraq.
- 408 The Holy Bible (English Standard Version).
- 409 Ibid.
- 410 Ibid.
- 411 **St. Augustine of Hippo** (354–430CE) – considered by some the greatest of the Latin Fathers; born in Tagaste, Numidia. His mother became St. Monica. He was sent to Carthage, Tunisia to complete his studies, but yielded to the temptation of the city, and fathered a son before he was 18. He became interested in philosophy after reading Cicero, and for a while joined the Manichaeans. He lectured on literature at Tagaste and at Carthage, where he began to write. In 383CE he went to Rome, then settled

in Milan as a teacher of rhetoric. An enthusiastic student of Plato, the Neoplatonists, and the Bible, he finally became a Christian in 387CE, along with his son, Adeodatus. Ordained priest in 391CE, he proved a formidable antagonist to the “heretical” schools in the Donatist and Pelagian controversies. He became Bishop of Hippo in 396CE. In 397CE, he wrote his sacred autobiography, *Confessions*, as well as *De trinitate wasa*, a massive exposition of the Doctrine of the Trinity. The central tenets of his creed were the corruption of human nature through the fall of man, the consequent slavery of the human will, predestination, and the perseverance of the saints.



412 **Pelagius** (circa 354–420?CE) – British or Irish monk, who settled in Rome (400CE), where he disputed with St. Augustine of Hippo on the nature of grace and original sin. For his view that salvation can be achieved by the exercise of human powers, called *Pelagianism*, he was condemned as heretical by Councils in 416CE and 418CE, and then excommunicated and banished from Rome. Nothing more is known of him after that date.



413 **St. Thomas Aquinas** (1225–1274) – Catholic philosopher and theologian. Aquinas joined the newly founded Dominicans, immersed himself in academic life, and eventually became a professor, although much of his life was spent in wandering around Europe’s universities. He adapted Aristotle’s philosophy to Christian dogma, carefully distinguishing faith from reason, and arrived at his *Five Ways*, which aim to “prove” the existence of God from man’s experience of the world. His greatest works are the *Summa Theologica* and the *Summa contra Gentiles*. He was canonized in 1323 and declared a Doctor of the Church in 1567.



414 William H. Gentz (editor), *The Dictionary of Bible and Religion*. (Nashville, Tennessee: Parthenon Press, 1986), p. 834.

415 Ibid.

416 **John Calvin** (1509–1564) – also known as Cauvin or Chauvin; French-born (in Noyon, Picardie) Swiss Protestant church reformer and theologian. He was a leader of the Reformation in Geneva and set up a strict religious community there. His theological system is known as *Calvinism*, and his church

government as Presbyterianism. Calvin wrote (in Latin) *Institutes of the Christian Religion* (1536) and commentaries on the New Testament and much of the Old Testament.



After studying theology and then law, Calvin became prominent in Paris as an evangelical preacher (1533). In 1534, he was obliged to leave Paris and retired to Basel, where he studied Hebrew. In 1536, he accepted an invitation to go to Geneva, Switzerland, and assist in the Reformation, but was expelled in 1538 because of public resentment against the numerous and drastic changes he introduced. He returned to Geneva in 1541 and, in the face of strong opposition, established a rigorous theocracy (government by priests). In 1553, he had the Spanish theologian Servetus burned for heresy. He supported the Huguenots in their struggle in France and the English Protestants persecuted by Queen Mary I.

417 William H. Gentz, *The Dictionary of Bible and Religion*, p. 835.

418 Ibid.

419 **Westminster Confession of Faith** – the main Presbyterian Confession of Faith, adopted by the Westminster Assembly, England, in 1643. It sets forth the main doctrines of the Christian faith from a Calvinistic perspective, and became the major confessional influence among Reformed churches of the English-speaking world.

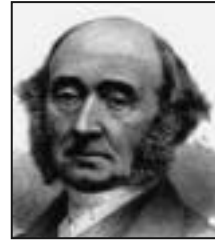
420 William H. Gentz, *The Dictionary of Bible and Religion*, p. 835.

421 **Arminianism** – stands for a variety of liberal religious views; the term developed because of a struggle with strict Calvinism by Jacobus Arminius (1560–1609), a Dutch theologian. Arminius studied Calvinism at Geneva and Basel under Beza and Grynæus, but years later found he could not accept the belief that before man was created, God chose who should be saved and who should be damned. Appointed professor at the University of Leiden in 1603, he clashed with Franciscus Gomarus, an ardent Calvinist, on unconditional election and irresistible grace. After Arminius' death, his followers expanded his view in their *Remonstrances* of 1610. They asserted five points:

1. all who believe in Christ and persevere shall be saved,
2. Christ's atonement is universal, and so all can be saved,
3. without God's grace one cannot be saved,
4. God's grace is not irresistible, and
5. whether grace once received can be lost needs further study.

Fierce controversy ensued, dividing churches. The Synod of Dort (1618–1619) reasserted ultra-Calvinism. Over 200 Remonstrant preachers lost their pulpits, and many were banished. English Calvinistic puritans accepted the Synod of Dort, labeled their opponents “Arminian,” and officially condemned them in the House of Commons (1641). However, Arminianism was characteristic of Anglicanism in the second half of the 1600s. In the following century, John Wesley separated himself from the strict Calvinism of George Whitefield and insisted that Christ died for all. In 1778, Wesley founded a journal and deliberately named it *The Arminian Magazine*. Arminianism now connotes free response to God, rationalism, and a repudiation of ultra-Calvinism. It has generated much theology.

422 **John McLeod Campbell** (1800–1872) – Scottish minister and Reformed theologian influenced by the writings of John Calvin, Martin Luther, and Jonathan Edwards; born in Argyllshire, Scotland, oldest child of Reverend Donald Campbell. After studying at the Universities of Glasgow and Edinburgh, he became a licensed preacher and began to deliver lectures on his belief in *universal atonement*, the doctrine that Jesus’ (☩) death is a remission of sin for all mankind without exception. Campbell’s position conflicted with the Westminster Confession of Faith’s view in limited atonement for the elect, and thus he was accused of heresy and eventually removed from the ministry (1830). For the next 16 years, he preached and taught in a chapel built for him by his friends. Some feel that he received a Doctor of Divinity degree from the University of Glasgow in 1868, in recognition for his theological work and writing, as a conciliatory gesture from the Scottish Church for deposing him from the ministry. Some of his published works include *On the Nature of the Atonement* (1856), *Christ the Bread of Life* (1869), *Thoughts on Revelation* (1874), and *Reminiscences and Reflections* (published posthumously, 1873).



423 **Karl Barth** (1886–1968) – Swiss Protestant theologian. A socialist in his political views, he attacked the Nazis. His *Church Dogmatics* (1932–1962) makes the resurrection of Jesus (☩) the focal point of Christianity. He is generally considered the greatest Christian theologian of the 20th century. His *Theology of Crisis* (also known as Neo-Orthodoxy) rejected liberal theology, instead stressing scripture and the infinite gulf that separates God from humanity, which can be overcome only by the grace of God.



424 William H. Gentz, *The Dictionary of Bible and Religion*, p. 836.

425 Ibid.

426 Ibid.

427 Ibid.

428 Ibid.

429 Narrated by Muqātil and recorded by Fakhr al-Dīn al-Rāzī.

من أحبني فقد أحب الله ومن أطاعني فقد أطاع الله فقال المنافقون: ألا تسمعون إلى ما يقول هذا الرجل؟ لقد قارف الشرك وقد نهى أن نعبد غير الله ويريد أن نتخذه ربا كما اتخذت النصارى عيسى. فنزلت (من يطع الرسول فقد أطاع الله).

430 Dr. Wahbah al-Zuhayli, *Al-Tafsīr al-Munīr, Volume 5*, p. 169.

431 **salafī** – refers to a person who counts himself in the fellowship of the *salaf* — the early predecessors after the Prophet (ﷺ). This trend among the Muslims is generally traced to Jamāl al-Dīn al-Afghānī (also known as Sayyid Jamāl al-Dīn Asadabādī, 1838–1897) and Muḥammad ‘Abduh (1849–1905) at the beginning of the 14th century AH. Departing from the objectives of its founding ideologues, today’s *salafism* claims to lead the way in purifying Islamic doctrines of mistakes, misinterpretations, and myths; it alleges that its understanding is the purest understanding of the Qur’an and Sunnah. It does not place much confidence in the intellectual capacity of the Ummah throughout almost 14 centuries of varying scholars, multifaceted interpretations, many schools of thought, and multiple sincere attempts at Islamic revival outside what they consider to be the Ibn Hanbal-Ibn Taymiyah-Ibn Bāz school of thought — if it can be called that. Their central concern is to rid the Muslims of hundreds of years of *taqlīd* (the practice of less-knowledgeable Muslims accepting the scholarly opinions of most-knowledgeable Muslims — the *faqīhs*). The enlightened *salafīs* were the earlier ones (Jamāl al-Dīn al-Afghānī, Muḥammad ‘Abduh, and conceivably Muḥammad Rashīd Riḍā). The crude and unrefined are most of the current Saudi-related *salafīs* such as the late Ibn Bāz, ‘Abdullāh ibn Jabrīn, and others.

432 **Badr** – small oasis southwest of Madinah, where the Prophet (ﷺ) defeated the Makkans in the first major battle (2AH) of the Muhammadi era.

Uḥud – mountain about five kilometers north of Madinah, well-known for the battle fought in 3AH between the Islamic authority in Madinah and the

Makkan *mushriks*. The latter, eager to avenge their defeat at the Battle of Badr, were led by Khālīd ibn al-Walīd. The Prophet's (ﷺ) archers were unable to restrain themselves when they saw the Makkian camp being pillaged, and the rumor spread that the Prophet (ﷺ) had fallen to the enemy, though he was only wounded. Some of his close followers succeeded in putting up a last-ditch effort to protect him. The Makkans were unprepared to follow up their apparent victory. Muhammad (ﷺ) particularly lamented the death of his uncle Ḥamzah ibn 'Abd al-Muṭṭalib, and afterwards went periodically to Uḥud, which thus became a popular point of (historical) reference for people. It is said that a *masjid* was built in that area.

433 Dr. Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr*, Volume 5, p. 170 (originally cited by Ibn Jarīr al-Ṭabarī).

'Abdullāh ibn 'Abbās (3BH–67AH) – commonly referred to as Ibn 'Abbās; well-regarded as the father of the Qur'anic *tafsīr* (exegesis) and considered by some the ancestor of the 'Abbasid monarchy. He gathered information about the Prophet (ﷺ) by interviewing the Companions. He was also one of the signatories of the Treaty of Ṣiffīn, but later fell out with Imam 'Alī. After the latter's death, he established contact with the Umayyad king, Mu'āwiyah, and opposed his adversary 'Abdullāh ibn al-Zubayr.

434 Dr. Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr*, Volume 5, p. 180.

435 **Junkers** – Prussian aristocrats whose power rested on their large estates, situated predominantly to the East of the River Elbe, and on their traditional role as army officers and civil servants. Their position came increasingly under threat in late-19th-century Germany as a result of industrialization, but they jealously safeguarded their privileges and power.

436 Joel Krieger, *The Oxford Companion to Politics of the World*, p. 586;

Alfred Vagts, *A History of Militarism: Civilian and Military*. (New York, New York: W.W. Norton & Co., 1937).

437 Joel Krieger, *The Oxford Companion to Politics of the World*, pp. 586–87.

Peace Research Institute in Oslo (PRIO) – founded in 1959, it conducts research on the conditions for peaceful relations between states, groups, and people. According to its own description, researchers at PRIO work to identify new trends in global conflict, as well as to formulate and document new understandings of and responses to armed conflict. Research at the institute is multidisciplinary and concentrates both on the driving forces behind vio-

lent conflict and on ways in which peace can be built, maintained, and spread. PRIO seeks to understand how people are impacted by, and cope with, armed conflict, and studies the normative foundations of peace and violence. Key issues on PRIO's research agenda include:

1. why wars break out,
2. how wars are sustained, and
3. what it takes to build durable peace.

In addition to such research, PRIO conducts graduate training and is engaged in the promotion of peace through conflict resolution, dialogue and reconciliation, public information, and policymaking activities. Its main publications are *Journal of Peace Research* and *Security Dialogue*.

438 Joel Krieger, *The Oxford Companion to Politics of the World*, p. 587;

Ruth Leger Sivard (editor), *World Military and Social Expenditures*,
13th edition. (Washington, DC: World Priorities, Inc., 1989).

439 Ibid.

Glossary

‘ābirī sabil – a person physically on the move or in transit; a traveller.

‘adl – generic fairness, justice, and impartiality in human relations.

ahābīsh – an Afro-Semitic people from the region in East Africa known in the past as al-Ḥabashaḥ; singular: ḥabashī. Today, this would correspond to a region encompassing Ethiopia, Eritrea, Somalia, Djibouti, and parts of Sudan.

‘ahd – contract, treaty, agreement between parties or signatories. In scripture, the word often refers to the Covenant between Jehovah and the Children of Israel, or between Allah (ﷻ) and *al-ladhīna āmanū* (past, even before Muhammad (ﷺ), or present).

ahl al-ḥalli wa-al-‘aqd – literally, those who tie and untie. In an Islamic society run by an Islamic government, this is a learned body that holds the Islamic executive branch (the *khilāfaḥ*) accountable for its actions, and has the power to impeach the head of state (the impeachment would have to be ratified by the people or their rep-

representatives); it also represents the Ummah's will in matters of public policy and law. In many of today's governments the body would be equivalent to a committee made up of members from both the legislative and judicial branches of government.

Ahl al-Kitāb – *Folks of the Book (also People of the Book)*; this expression refers to people who belong or belonged to any of a number of holy books or scriptures that were revealed by Allah (ﷻ) to the Prophets (ﷺ) throughout the course of history. Most notably among them are “Jews” and “Christians” who still have an affinity with or a “working relationship” with the Bible — Old or New Testaments.

ahl al-shūrā – *the members of a consultative assembly convened for the purpose of participatory decision making.* See *shūrā* below.

ahzāb – *confederates, regional confederation of military forces*; usually refers to the alliance of *mushrik* armies that surrounded Madinah during the Battle of al-Khandaq (the Trench), otherwise known as the Campaign of al-Ahzāb.

āl – *intimates, confidantes.*

amānah – *trust, as in the nominal owner of something to be held or used for the benefit of one or more others; plural: amānāt.* In this volume, the word generally refers to the office of those who are deputized by their constituencies to rule and make decisions in a just manner on their behalf.

al-amr bi-al-ma'rūf wa-nahī 'an al-munkar – *to demand and authorize what is self-evidently right and to deconstruct and decommission what is self-evidently obnoxious.*

Anṣār – *supporters*; in Islamic literature this word has to be understood in context. It could occur in reference to the Almighty — as in the Qur'an, *anṣār allāh* — or it could be in reference to the

Prophet (ﷺ) — as in the *Siraḥ*, *anṣār rasūl allāh*. The word *anṣārī* is the singular of *Anṣār*.

‘aḳīdah — *a set of key convictions; indoctrination*. In Islamic history, responding to challenges from Christianity and Zoroastrianism, it was a largely unfinished attempt by the Mu‘tazilah and other notable Islamic scholars (working individually, that is, not within the deliberative mechanism of a *shūrā* that such a task demands) to define the core elements of the Islamic theology.

aṭī‘ū — (*You — meaning al-ladhīna āmanū — should*) *obey!*

Aws — in Yathrib, one of the two main Arabian power factions, perpetually at war with each other, before the arrival of the Prophet (ﷺ), the other one being the Khazraj.

āyah — *illustration, miracle*; this could refer to Allah’s (ﷻ) illustration through revelation, that is, the verse(s) of the generous Qur’an; it can also refer to Allah’s (ﷻ) illustration of power and authority in the course of prophetic and social history (that is, an alteration of physical laws: miracles); and lastly, it could refer to Allah’s (ﷻ) illustration of power as an act of creation. Plural for *āyah* is *āyāt*.

Banū Isrā’īl — *the Children of Israel*.

bay‘aḥ — *pledge of allegiance*.

al-Bayt al-Ḥarām — *The Sanctified (or Restricted) House*; this is the Inviolable House of Allah (ﷻ) in Makkah, which is described and should be maintained as *mathābatan li-al-nāsi wa-amnā* (a place of retreat for people and a zone of security). It is also referred to as simply the Ḥaram or al-Masjid al-Ḥarām. The perimeters of this Ḥaram extend to include most of Makkah.

ḍalālāh — *turpitude and perversion*.

Dār al-Arḡam – The venue in which the first Muslims of Makkah secretly gathered to be instructed by the Prophet (ﷺ) about their new Islamic identity and to develop a strong bond among themselves. Located in a narrow street east of the hillock al-Ṣafā, it was the house of Arḡam ibn Abī al-Arḡam ibn Asad, one of the first Muslims, and it afforded the early Muslims suitable entry and exit without alerting “the street.”

dār al-ḥarb – *the domain of war*. It is the opposite of *dār al-salām* (the abode of peace) or *dar al-islām* (the domain in which the people have voluntarily acquiesced to Allah’s (ﷻ) command and counsel, and the Prophet’s (ﷺ) leadership). This is not a Qur’anic term; rather it is a *fiqhī* conceptual construct.

da’wah – *call*; contemporarily used, though not necessarily right, to mean missionary activity designed to convince non-Muslims of Allah’s (ﷻ) message.

dīn – *ideological pattern and social prototype*; this word is probably one of the most mistranslated words. The usual translation of the word is *religion*. But in a better understanding of Islamic terms the word *dīn* should carry within its meaning a lively prototype and a social system. As such a *dīn* could be man-made and in denial of Allah (ﷻ) or it may be in conformity with Allah (ﷻ) and in affirmation of Him.

du‘ā’ – *prayer or a reverent petition to Allah (ﷻ)*.

faqīh – *savant, academician*; one who specializes, in particular, in matters that are jurisprudential.

faraq – a volume measure approximately equivalent to 8.25 liters (2.2 gallons).

fath – *literally, a breakthrough; liberation from oppression and injustice*. Many Muslims, subjected as they are to the dominance of the ori-

entalist lexicon and the history of seizure and subjugation behind it, confuse the word to mean *conquest* or *conquer*.

al-Fath – *the Liberation of Makkah.*

al-Fath al-Islamī – *The Islamic Liberation.* The expression should not be conflated with colonialist projects or imperialistic enterprises whose armies break into other peoples' countries and rob them of their resources and wealth. The Islamic military mission set out to offer people the freedom and knowledge to affirm Allah (ﷻ), understand His Scripture, and then make up their own minds about wanting to have faith in God and trusting in Him.

fi sabīlillāh – *on a course to Allah (ﷻ); for the cause of Allah (ﷻ).*

fiqh – *practical knowledge, legal knowledge, jurisprudence; the moral and legal understanding and interpretation of Islamic norms and laws within a particular generation or set of circumstances.*

fiqhī – *of or pertaining to fiqh.*

fitnaḥ – *trial and temptation, affliction; mainstream public opinion contradicting the truth and justice; seduction, sedition.*

fiṭraḥ – *man's God-given state of nature.*

ghusl – *an Islamic bath; the intentional bathing of the Muslim body with pure water.*

hadith – *a verbal or practical precedent of the Prophet (ﷺ); the simple linguistic meaning of the word is speech.*

al-Hadith – *the full body of hadith literature of the Prophet (ﷺ).*

Hajj – *the Pilgrimage; this is the annual meeting of the Muslims in Makkah during the last three months of the lunar year: Shawwāl,*

Dhū al-Qa‘dah, and Dhū al-Ḥijjah. The mass assembly of people during this annual congregation is Yawm ‘Arafāt, which is the 9th day of Dhū al-Ḥijjah — the day before ‘Īd al-Aḏḥá.

al-ḥamdu lillāh – thanks and praise to Allah (ﷻ).

ḥaqq – truth, veracity, validity; right (as in civil, human, natural, and inalienable rights).

Ḥaram, the – Restricted Sanctuary; the Ḥaram in the generic sense is the Inviolable House of Allah (ﷻ) in Makkah — the **Ka‘bah**.

ḥarām – taboo, unauthorized or unlawful; this word is the opposite of ḥalāl.

Ḥawwā’ – Eve; Adam’s wife (ﷻ).

al-ḥijābah – literally, the process of concealing, protecting, and screening; the custodianship of the Ka‘bah.

Hijrah – the forced departure of Muhammad (ﷺ) from Makkah to Madinah; in a sense it was the Prophet (ﷺ) securing asylum from the Makkan *mushriks* and also his assumption of the role of leader, statesman, and ultimate decision maker, or imam, of the newly established Islamic State in Madinah.

Ḥurūb al-Riddah – Wars of Regression; not to be confused with the typical orientalist translation, “Wars of Apostasy.” See *murtadd* and *riddah* below.

‘ibādah – man’s proper position with his Maker and Creator: compliance, obedience, and conformity; this is another one of those words badly bruised through translation. Translators render its meanings as *worship*. False. It is much more than a devotional or ritual gesture or habit. It is the notions and actions of man according to Allah’s (ﷻ) values and principles.

Iblīs – *Lucifer*; this word is generally used as a name of Satan before he broke with God and became the evil being that would bedevil Adam, Eve (ﷺ), and their descendants.

ibn al-sabīl – *wayfarer, homeless; plural: abnā' al-sabīl.*

ijtihād – *a legal Islamic assessment or edict*; this word infers a rigorous scholarly effort to reach an informed opinion based upon the Qur'an and the Sunnah.

ilāf – *security from assault, theft, and domination.* In the Qur'an, it refers to a security pact that enabled Quraysh's merchants and entrepreneurs to go in and out of adjacent territories and countries without delays and interruptions.

ilhād – *missing the mark, delinquency, default; circumventing the reality of Allah's (ﷻ) existence and meaning.*

imāmah – *the position of leadership, ultimate decision making, and executive power; the Islamic leadership of the Islamic State.* Used interchangeably in this *tafsīr* with *khilāfah* and *imārah*.

imān – *secure commitment, covenant*; the word is virtually a distillation of *amānah* (trust) and *amn* (security).

insān – *social being(s), referring to man*; intelligent beings who are characterized by their psychosocial nature that fluctuates between acculturation and naturalness (or between assimilation and ignorance), peculiar to human senses and physical constitution.

inshā'allāh – *if Allah (ﷻ) wills, decrees, or wants.*

intifādah – *literally, an outpouring, an inundation (like from a flood); burst or eruption; mass resistance and protest.*

iqāmat al-ṣalāh – standardizing (and socializing) the ṣalāh. Refer also to ṣalāh below.

‘iṣmaḥ – safekeeping, custody; in the pre-Islamic context, one of the usages of the word designated a security pact.

itā’ al-zakāh – systematic and social allocation of zakāh. Refer also to zakāh below.

jāhili – pertaining to jahiliyah (ignocracy); ignocratic.

jāhiliyah – an era of governance without God, the age of systemic lack of scriptural guidance; it may be characterized as an “ignocracy” or “idiocracy.” It not only refers to the time preceding Muhammad (ﷺ), but also any time period in which Allah’s (ﷻ) dīn is overrun by other systems and establishments.

jamā‘ah – aggregation/congregation; in a more exacting sense, it is the quorum of Muslims needed for a particular task or obligation.

jamā‘ah ṣalāh – a ṣalāh conducted as a congregation.

jamī’an – all together; large military battalions.

jammā’ – consolidation skills.

janābah – sexual discharge.

jibt – delusional and compulsive power of those in authority. Refer also to ṭāghūt below.

jihad – the ultimate effort and sacrifice; it is not holy war. The word has a spectrum of meanings and applications that range from a struggle against the forces of evil within the self to a struggle against the forces of evil within the cosmos.

jihādī – of or pertaining to *jihad*.

juḥūd – repudiation, denial.

Jumu‘ah – the assembly day (the sixth day of the occidental week), Friday; the day of the week in which Muslims assemble for their weekly congregational sermon and service.

Ka‘bah – a cubic structure, an object of veneration; the black enshrouded cube at the center of al-Masjid al-Ḥarām, originally built by Ibrāhīm and Ismā‘īl (ﷺ) and around which Muslim pilgrims perform their *ṭawāf* (circumambulation).

kāfir – a contrarian to Allah (ﷻ); every person who enlists in *kufr* becomes a *kāfir*. Plurals are *kāfirūn*, *kāfirīn*, and *kuffār*; refer to the general definition of *kufr* below.

al-kalimah al-shahādah – article of faith, testimonial; normally refers to the statement: *Ashhadu an lā ilāha illa Allāh, wa ashhadu anna Muḥammadan rasūlu Allāh*, which means “I bear witness [testify] that there is no deity/authority [worthy of conformity] except Allah, and I bear witness [testify] that Muhammad is the Messenger of Allah.”

al-kawmā’ – literally, a towering she-camel; choice livestock.

khamr – literally, fermented and/or distilled intoxicants; any intoxicant or hallucinogen including drugs such as cocaine and marijuana.

Khazraj – the other of the two main Arabian power factions in Yathrib, at war with the Aws, before the arrival of the Prophet (ﷺ).

khalifah – successor; this word has its Qur’anic context. In this context man/humans are designated as Allah’s (ﷻ) successors on earth. In post-prophetic Islamic literature it refers to those who succeeded the Prophet (ﷺ) as the leader of the Muslims.

khaṭīb – one who delivers a sermon or lecture; or articulates a speech.

khilāfah – successorship; Caliphate.

al-khilāfah al-rāshidah – Rightly-Guided Caliphate; this is typically identified by Sunnī historians as the short period of legitimate representative Islamic rule following the death of the Prophet (ﷺ) and preceding the first age of repressive, autocratic, and hereditary kings, started by the founder of the Umayyad dynasty, Mu‘āwiyah ibn Abī Sufyān. Lasting 30 years, it comprised the administrations, in order, of Abū Bakr (10–12AH), ‘Umar ibn al-Khaṭṭāb (12–22AH), ‘Uthmān ibn ‘Affān (22–34AH), ‘Alī ibn Abī Ṭālib (34–39AH), and al-Ḥasan ibn ‘Alī, the Prophet’s (ﷺ) grandson (40AH) who ruled for six months.

khuṭbah – sermon, speech, lecture.

kufr – denial of Allah’s (ﷻ) authority and power; this becomes a “philosophy” or an “ideology.” There is a mental construct of ideas that argue against Allah (ﷻ) as Sovereign, Lawgiver, and Authority. There may be many expressions of this contrarian hypothesis and political orientation; but one thing in common among all of them — bar none — is their exclusion of Allah (ﷻ) as the Almighty and the ultimate Authority.

kuntum khayra ummatin ukhrijat li-al-nās – you are the best ummah (interactively) advanced/evolved for people.

al-ladhīna āmanū – those who are securely committed to Allah (ﷻ); the first among equals in an Islamic society.

al-ladhīna kafarū – those who deny Allah’s (ﷻ) authority and power; the first among equals in a jāhili society. The term usually refers to the leaders and their enablers who run the homogenizing institutions of *kufr* in society. See also *kāfir* above.

mā malakat aymanukum – *literally, your right-hand domain*; refers to those women victims of war who become part of a married Muslim man's emotional family circle or come under his protective care.

ma'rūf – *that which is self-evidently right and proper.*

al-Marwaḥ – a hillock in Makkah opposite the hillock al-Ṣafā, in the vicinity of the Well of Zamzam. During the Hajj and 'Umraḥ, Muslims perform the ritual running (sa'y) between al-Ṣafā and al-Marwaḥ to commemorate Hājar's frantic running back and forth seven times between these two hills to look for water and sustenance for her infant son Ismā'il (ﷺ) whose life was threatened because of thirst and hunger.

masjid – *the place or area of sujūd (prostration)*; a mosque.

al-Masjid al-Aqṣā – *The Distant Masjid*; this is the masjid in al-Quds (Jerusalem), located in an area called al-Ḥaram al-Sharīf (the Honorable Sanctuary). This is the area from which the Prophet (ﷺ) ascended unto heaven in his famous night journey from Makkah to al-Quds (known formally as *al-isrā' wa-al-mi'rāj*). Thus, there are three holy sanctuaries: the first in Makkah, al-Masjid al-Ḥarām; the second in Madinah, al-Masjid al-Nabawī (the Prophet's (ﷺ) Masjid); and the third in al-Quds, al-Masjid al-Aqṣā.

al-Masjid al-Ḥarām – *The Restricted Sanctuary*; see also the Ḥaram and al-Bayt al-Ḥarām.

al-Masjid al-Nabawī – *The Prophet's (ﷺ) Masjid*; located in Madinah, it is the second of the three holy sanctuaries.

mudd – a volume measure approximately equivalent to 0.7 liters (0.2 gallons).

Muhājirūn – *people forced out of their homelands*; in particular, these are people who are forced out because of their scriptural convic-

tions, strenuous efforts, and energetic attempts at socializing scripture. Generally in Islamic literature, this term refers to the Prophet's (ﷺ) companions who made the Hijrah from Makkah to Madinah. The word *muhājir* is singular for *Muhājirūn*.

mukhtālan fakhūran – one who behaves arrogantly, displays vanity.

mu'min – every person who is firmly and securely committed to Allah (ﷻ); a bearer of *īmān*. See *īmān* above.

munāfiq – a dual loyalist; those “Muslims” who are outwardly performing their part in a ritual Islam, but when it comes time to honor this Islam in its struggle and sacrifices, they show inclination toward the anti-Islamic camps, states or powers around. They feign Islam, while in reality they owe their allegiance to the representatives of *kufr*. See *nifāq* below.

munkar – that which is self-evidently objectionable and offensive.

murtadd – one who regresses into *jāhiliyah* after freely agreeing to yield to Allah's (ﷻ) commandments. Contrary to the way the word is inappropriately translated into English by partisan orientalist who have tirelessly sought to misrepresent Islam, a *murtadd* is not an *apostate*, whose renunciation begins and ends with a strictly theological change of heart. A *murtadd* is one who seeks to politically, ideologically, and militarily abandon the unity of Islam in favor of whatever brand of *‘aşabiyaḥ* (exclusivist group solidarity) he belonged to before Islam. See also *riddaḥ* below.

mushrik – an individual(s) and people(s) who actively and institutionally diminish the authority of Allah (ﷻ) and promote the authority of others. They equate worldly powers with Allah (ﷻ) and they denigrate Allah (ﷻ) as “one among many” deities and authorities. The feminine singular is *mushrikah*; feminine plural is *mushrikāt*.

mustakhlifūn – those who seek to establish a *khilāfaḥ*.

al-naḡir – mobilization.

Naṡārā – theological or political Christians (defined by context).

nastaghfir-allāh – we ask Allah (ﷻ) for forgiveness.

nastaghfiru allāha wa-natūbū ilayhi – we ask Allah (ﷻ) for forgiveness and we repent to Him (about our wrongdoing).

nifāq – disloyalty, hypocrisy, feigning allegiance.

al-qā'idaḡ – foundation, base; ledger, database.

qārī – a (melodious) reciter of the Qur'an; plural: qurrā'.

qitāl – fighting, warring, combat.

al-Quds – The Consecrated City; this, obviously, is the name of Jerusalem in the Arabic language.

Qurayshī – having to do with the Quraysh.

Ramaḡān – the ninth month of the Islamic hijrī calendar; the month of fasting for committed Muslims, and the auspicious month in which the Qur'anic revelation to Muhammad (ﷺ) began.

Rasūl-Allah – the Messenger of Allah (ﷺ); generally referring to Prophet Muhammad (ﷺ).

ribā – usury; a particular type of nefarious and vicious financial transaction that generates money from lending money.

riddaḡ – a regression into jāhiliyah after freely agreeing to yield to Allah's (ﷻ) commandments.

al-rifādah – literally, the process of dressing or bandaging a wound; providing the pilgrims with food and water during the Hajj.

ṣā‘ – a volume measure that is one-third of a *faraq*, or approximately equivalent to 2.75 liters (0.73 gallons).

al-Ṣafā – a hillock in Makkah opposite the hillock al-Marwaḥ, in the vicinity of the Well of Zamzam. See al-Marwaḥ above.

al-ṣāhib bi-al-janb – a passing or temporary acquaintance.

Ṣaḥīḥs, the Two – the compilation of Hadiths collected by al-Bukhārī and Muslim; the two most reliable reference books on hadith.

sakara – to sweeten with sugar.

sakira – to be inebriated or intoxicated.

salaf – predecessors, ancestors, forebears; the early predecessors after the Prophet (ﷺ) comprising the generation of the Companions (the Ṣaḥābah) and the first two generations of the Tābi‘ūn.

salafī – a person who attributes himself to the first generations of Islam; today, this word is used to describe a certain segment of Muslims who are, in general, fast and loose with accusing other Muslims of *kufr*. Some would say the *salafīs* are the “next generation” of Wahhābīs.

ṣalāḥ – expressing a concentrated and devotional relationship with Allah (ﷻ); Muslims do this five times a day: *Fajr*, *Zuḥr*, *‘Aṣr*, *Maghrib*, and *‘Ishā’*.

ṣalāḥ al-khawf – a *ṣalāḥ* that is offered to Allah (ﷻ) at times of fear or panic, such as when an enemy attacks.

sa‘y – running, moving quickly; the ceremony, during the Hajj or ‘Umraḥ, of running seven times between al-Ṣafā and al-Marwaḥ.

shahādaḥ – *testimonial*; like other words, the variation in meaning depends on the context the word is used in. This word refers mostly to two concepts in Islamic literature. The first is the article of faith: *Ashhadu an lā ilāha illa Allāh, wa-ashhadu anna Muḥammadan rasūlu Allāh*, which means “I bear witness [testify] that there is no deity/authority [worthy of conformity] except Allah, and I bear witness [testify] that Muhammad is the Messenger of Allah.” The second concept related to the word *shahādaḥ* is *martyrdom*.

shahīd – *martyr*; *plural: shuhadā’*.

sharī‘ah – *legal course*; more technically, *the codes, procedures, and laws that take society in the direction of prosperity and survival*. The word originally meant — before the Qur’an was revealed — to take a path to a body of fresh water; now it generally refers to the body of Islamic law.

Shari‘ah, the – *the Islamic legal system*.

Shī‘ī – *literally, a follower*; the intimate group around the Prophet (ﷺ) inclusive of his family and his bloodline descendants. This was a term coined by Mu‘āwiyah to single out and sideline the supporters of Imam ‘Alī as a cult of personality that had separated and deviated from the rest of the Ummah.

shirk – *the act and implementation of equating or associating others with Allah (ﷻ) as divine and as authority*; in other words the displacement of allegiance in man’s heart and the dislocation of authority in man’s life. See also *mushrik* above.

shūrā – *a consultative assembly convened for the purpose of participatory decision-making*.

al-siqāyah – *irrigation, water management*; providing the pilgrims at Hajj with water.

Sīrah – *biography of the Prophet* (ﷺ); this is an account of his life-time, particularly its struggle aspect, during his years in Makkah and Madinah.

sukārā – *those who are intoxicated or inebriated.*

sukkar – *sugar.*

sunan – *social laws.* This is the word's Qur'anic meaning in so far as such laws are the pattern of history, human activities, and nature. *Sunan* also refers to a compilation of hadith collected and organized by a *muhaddith*, one who searches hadith literature with a view to organizing and verifying hadiths of the Prophet (ﷺ). It is the plural of *sunnah*.

Sunnah, the – *the lifestyle pattern of the Prophet* (ﷺ); or the final set of social laws imparted by Allah (ﷻ) to humanity through the agency of Muhammad (ﷺ).

Sunnī – *literally, one who adheres to the Sunnah;* the core group around the Prophet (ﷺ) inclusive of his companions and their non-errant descendants. This is an abbreviated form of a term invented by Mu'āwiyah — *ahl al-sunnah wa-al-jamā'ah* — to give legitimacy to his usurpation and takeover by force of the highest office in the Islamic State.

sūrah – *ensemble of a body of themes in the Qur'an;* there are 114 *sūrahs* in the glorious Qur'an.

ṭā'ah – *obedience.*

Tābi'ūn – *the generation of sincere Muslims that came directly after the founding generation of Islam — the Companions of the Prophet* (ﷺ); *singular: tābi'i.* Usually cited in most publications as *Tābi'in.*

tablīgh – *communication*; most of the time, this word is specifically used to describe the mode of communication between the Prophets (ﷺ) and their peoples and societies. The Prophets (ﷺ) communicated scripture to the masses of people around them.

tafsīr – *exegesis*; simple interpretation or critical interpretation of the meanings of the Qur'an.

tāghūt – *concentration and abuse of excessive power*; this word is usually used to describe governments and regimes that, having accumulated wealth and resources, find themselves in a “superpower” or “hyper-power” position in the world. The exercise of this kind of centralized power makes these governments rivals (in their own consciousness) to the power and authority of Allah (ﷻ). This aggregation and engrossment of power becomes satanic.

tāghūti – *adjective referring to tāghūt.*

taqlīd – *imitation, tradition, custom*; the practice of less-knowledgeable Muslims accepting the scholarly opinions and legal decisions of most-knowledgeable Muslims — the *faqīhs* and imams.

taqwá – *the feeling and thinking of Allah's (ﷻ) immediate power presence in the affairs of man that makes a person avoid Allah's (ﷻ) corrective interference in man's individual and social life.*

tarāwīḥ – *repose and relaxation*; in Ramaḍān, the long prayers at night, generally done in congregation at a *masjid*.

tarbiyah – *education, teaching method.*

tawḥīd – *monotheism, singular divine authority*; this combines in its connotational and denotational meanings all the consolidated and indivisible traits and understandings of Allah (ﷻ). In *His* self *He* is one; in *His* attributes *He* is one; therefore, in any way the human

mind tries to understand *Him*, *He* remains exalted — as *He* distinguishes *Himself* in *His* own words.

tayammum – (when *wudū'* is not possible) dabbing the hands on topsoil, then rubbing the face and arms.

thubātīn – constancy, steadiness; small military units.

u'budū – (You — meaning *al-ladhīna āmanū* — should) be considerate and amenable in your conformity to Allah (ﷻ)!

uli al-amr – those who are entrusted to make decisions and issue commands with the consent of their constituencies.

ummaḥ – the consolidation of a collective will.

Ummah, the – (uppercase reference is always to) the Islamic *ummaḥ*.

ummatīn ukhrijat li-al-nās – the interactive *ummaḥ*; referring to the Islamic *Ummah*.

'Umraḥ – the lesser *Hajj*; attending the Sacred Sanctuary in Makkah in a state of *iḥrām*, circling the *Ka'baḥ*, and jogging between *al-Ṣafā* and *al-Marwaḥ* (no standing at *'Arafāt* is required).

wudū' – ablution consisting of washing with water the hands, mouth, nose, arms, and face as well as wiping the hair and wiping or washing the feet.

yā ayyuhā al-ladhīna āmanū – O you who are securely committed; this is a deferential and courteous expression that calls upon the covenant bearing Muslims to fulfill an obligation or launch a duty assignment. This phrase occurs in the *Qur'an* almost 90 times.

yaqīn – certitude.

Yathrib – the (pre-Islamic) name of the city of Madinah before the Prophet (ﷺ) arrived there.

yuzakkūna anfusahum – they hold themselves in high esteem; they self-aggrandize.

zakāh – freely paying money as an act of financial maturity; usually the word is translated as *almsgiving* or *charity*, which not at all renders correctly its original meaning. Many times in the divine Writ the word *zakāh* is preceded by *aqāma*, *yuqīmūna*..., which means that this giving of money has to be institutionalized or regulated.

zālim – one who does *ẓulm*; a tyrant, oppressor.

zinj – Sub-Saharan Africans.

ẓulm – *injustice/oppression*; this is the practical result, in human societies, of deleting Allah (ﷻ) as the only Authority and only Power in life. Many times in the divine Writ Allah (ﷻ) refers to *shirk* as being a massive expression of *ẓulm*. For those who are confused about who the *mushriks* are, they only need to look at parts of the world where there is colossal injustice and identify the operators of that injustice.

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